

IMPROVEMENT ERA



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FEBRUARY, 1926

ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF ~
LATTER-DAY SAINTS ~~~~~

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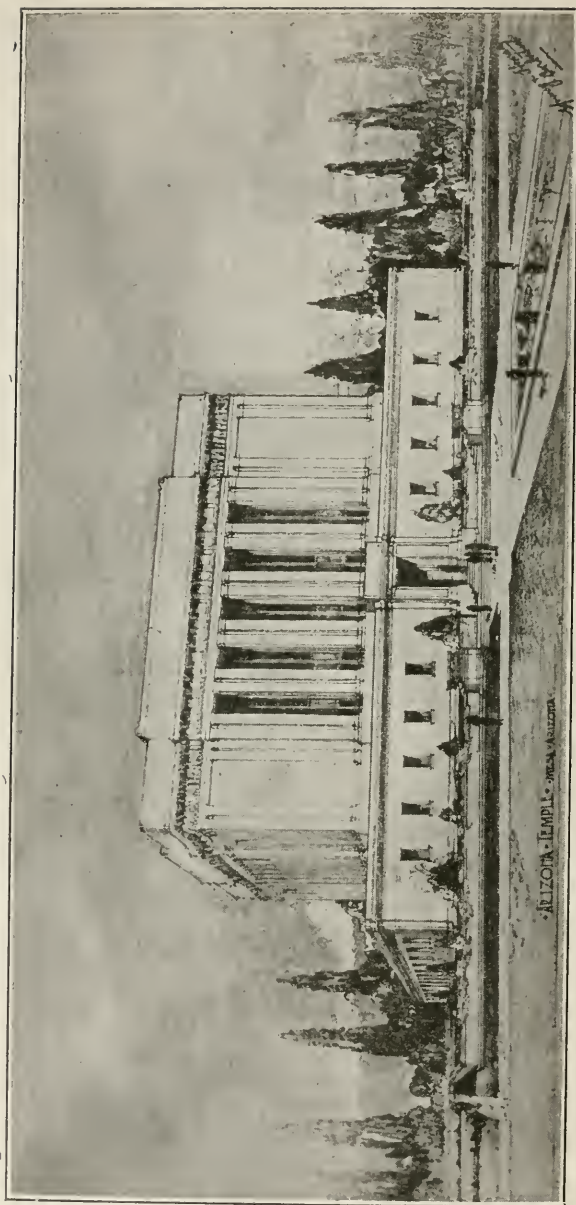
There's a face missed from the wicket of the teller at the bank,
There's a saddle hanging dusty in the tool house on the ranch,
There's a new hand at the fact'ry where one left the other day,
There's a hired man that's ploughing since the farm boy went away.
There's to be another teacher in the village school next term,
There's a company that's lacking a member of the firm.
The carpenter will hire someone else to take the job
That was previously looked after by his faithful partner, "Bob."
The sheep upon the mountain for the time are in the care
Of a new, though trusty, shepherd, for the old one isn't there.
The quarry in the canyon has a new man in the crew,
And a diff'rent brakeman signals when the train is passing through.
The merchant has a novice helping him to sell his goods,
And a new man tends the boiler of the saw-mill in the woods.

Whence have gone these many toilers, from their various walks of life,
Leaving work and home and comfort, leaving parents, sweetheart, wife?
They are scattered through the nations bearing messages of love,
Teaching truth to those who listen, bearing light from heav'n above.
They proclaim unto the nations the divine and glorious plan,
They announce the *Restoration of the Gospel* unto man.
They declare the confirmation of Authority Divine,
They explain the Holy Priesthood, ev'ry order of the line.
They declare the heavens opened, angels minist'ring to men;
They proclaim "A Work" established ne'er to be withdrawn again.
They declare a testimony of the truth they do possess,
And they labor that their fellows may acquire it and progress.
They are teaching Faith and Knowledge and Repentance where they go,
Ordinances they're performing that salvation's rights bestow.
They proclaim the truth they're teaching all the worthy ones will save,
They declare the resurrection of the body from the grave.
They aver the lit'ral meaning of that which before was said:
That the grave's no bar to progress, that the gospel's for the dead,
And that none who lived in darkness need that sad estate endure;
That vicarious work accepted opens wide the prison door.
Both by precept and example they are leading to the light
Those who humbly seek for guidance in their searching for the right.
They are helping all the honest who in faith and patience search
For the pathway that will lead them to the True and Living Church.
They are blessing all the nations, all the peoples of all lands;
They are building up The Kingdom where Christ's justice all commands.

There's a wife and children praying for a father ev'ry day,
There's a maiden who rejoices that a lover went away;
Sisters, brothers, praying, toiling, to sustain the absent one,
Parents ardently are working, proud they have a worthy son.
There are honest hearts most thankful that the Gospel they have heard;
There are valiant souls progressing in the knowledge of The Word.
There are angel hosts rejoicing that the light is spreading fast,
Promising the consummation of God's purposes at last.
There's a kind and wise All-Father, there's a loyal Only Son
Waiting to assume dominion when the time is fully come.

Snowflake, Arizona.

TIMOTHY C. HOYT.



THE ARIZONA TEMPLE, MESA, ARIZONA

The site for this temple was dedicated November 28, 1921, by President Heber J. Grant. It is located in the city of Mesa, Arizona, and comprises a tract of land of about forty acres, which will be converted into a park. The building will be sixty-six feet in height, and rests on a foundation base of 180 by 195 feet. It is expected that the temple will be dedicated in the fall of 1926, and that it will be opened for visitors during the Summer.

IMPROVEMENT ERA

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VALUABLE COUNSEL ON IMPORTANT SUBJECTS*

BY PRESIDENT CHARLES W. NIBLEY

Sensing very deeply this great responsibility, I approach it in humility and with a desire in my heart that I may be assisted by your faith and by the Spirit of the Lord.

Endorsement of the Missionary Call

I wish to endorse most heartily the remarks of our president. He has given an outline of the great work in which we are engaged—the “marvelous work and wonder” which the Lord said, through the prophets in olden times, that he would bring to pass in the latter days.

I believe it will be an easy matter for the Latter-day Saints to comply with the president's request to send out an additional 1,000 missionaries to the United States and Canada and probably some to Mexico, to labor for six months, or longer, if the missionaries feel that they would like to remain longer, and many of them will, no doubt. I believe it will be the greatest missionary effort that has been put forth in the history of the Church, and no man can foresee the great good that will be accomplished thereby. Some of the wards, many of them indeed, can easily spare two or three mature, competent, capable men who have had experience, and who will not only be willing but glad to go. We may therefore have considerably more than one from each ward, in which event there will be more than 1,000 missionaries.

Material Prosperity and Blessings

I rejoice very much in the growth and development of this

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great work. I am thankful to the Lord for the privilege of assisting in it. I have been thankful for that high privilege all the days of my life, and I have tried in my weak way to assist wherever I have been called.

President Grant has referred to the wonderful productivity of the soil during the past season. We have never experienced anything like it in our history. The earth is fairly teeming with riches, in its products of every kind, and they are bringing fair prices. May I turn from the very splendid spiritual talk that the president has delivered, to the material things for a few moments. "Mormonism" comprises both the temporal and spiritual; they go hand in hand, but the spiritual is first. If for a few moments, therefore, I talk about temporal things, I hope you will pardon me and that that advice and counsel may not be lost.

Caution to the People to Wisely Care for Their Wealth

What are we going to do with these great blessings of the earth that the Lord has given and is giving us this season? I was told only a week or two ago that down at Delta, and over in the Vernal country also, where they were threshing alfalfa seed, in fact, wherever it was known that a farmer had a little surplus money, certain individuals were swarming like vultures, seeking to present every sort of scheme imaginable to try to separate that farmer from his money. They were going to make him rich "quick." All he had to do was to invest his little surplus in some scheme which this glib talker could portray in glowing terms, and it would make him rich. The talker did not know how to make himself rich—of course not—but he was going to make the farmer rich.

Take Counsel Before You Invest in Presented Schemes

I have had some experience with this class of people, and with such schemes. I have been fooled myself more than once, though once ought to be enough for any man. I have tried mines, and I have tried oil—not the flow that Andy Gump pictures, but oil spouting from the ground, assuring riches quickly; and I have been fooled in every one of them. It is my advice, my counsel to you, my brethren and sisters, that you "pass up" the people that come with these get-rich-quick schemes. Otherwise you will be deceived; and you will be disappointed; you will lose your money. If you have surplus means to invest—and I hope you will have—consult the president of the stake, consult the bishop of the ward, consult your banker. Usually the banker in a community is a safe man to consult in respect to investments. There are plenty of safe and sane investments that may be made on which you can be absolutely sure and certain to receive a fair return. So my advice, my counsel is to turn away from men who are trying to make you rich over night. It can't be done.

The Sound Counsel of Brigham Young Applies Today

President Young used to counsel the Saints in his day to invest in something that they knew about, such as land, cattle, sheep and the like. "Make your investments," he said, "in something you know about and keep out of mining." The time, he said, had not come to develop mining. Mining, of course, is a legitimate business, we cannot do without the minerals and the precious metals. The world could not get along without copper, lead, zinc, tin and other minerals; even silver and gold are needed also. President Young's counsel at that time was, as you may read in his sermons: "You, brethren and sisters, who will stay here at home and attend to your farms, look after what you have, I promise you that you will be richer and better off than if you go away hunting mines."

Brethren and sisters, that counsel is just as sound today, to the Latter-day Saints, as it was the day President Young gave it. It is good sense yet. Let me say here that "Mormonism" is good sound sense. I know of investments that have been made in coal mines which have not turned out very satisfactory. Some fellow comes along, and he has a coal mine prospect. If you will only invest your money in a coal mine you are sure to get rich quickly.

Well, people invested up in Cache valley and in southern Utah. What is the result? Hundreds of thousands of dollars were frittered away and lost in that way. That is not good judgment, nor does it show good sense. And this is not only the case in coal mines; we have communications come to the president's office sometimes about "dream" mines. Some brother or sister has dreamed about a mine located in a certain place, and it is a sure thing, because it has been "revealed." Well, now, don't take any stock in such "revelations," they will not "pan out." You will only be disappointed. Save your means and use them wisely. If we have means, and we owe any debts, our first duty is to pay our debts. If we owe a mortgage, for goodness sake wipe out the mortgage before we buy a new car. It is fine to have a new car, and I rejoice to see the many thousands that are parked in the streets around this block. Every street seems filled with automobiles. I am glad you have them, but don't buy any new cars while there is a mortgage on the home or on the farm.

Cultivate the Spirit of Thrift and Saving

Try to economize, try to save. We have almost lost the spirit of thrift and saving. We hardly know what it is. Our children run wild to picture shows. It is only 25 cents to attend a picture show, and there are only four or five children, and they only go three or four or five times a week, and the money is gone, frittered away. What good has been done with it? "Well," one says, "do you want the children to be shut up and not have any amuse-

ment?" No, people will have amusement; children need it; but we are going to extremes foolishly, spending money in excess of our means. We do not save; we have lost the old-time spirit of New England thrift or of Scotch thrift. We don't know what it means.

Remember Your Obligations to the Lord

Then there is another debt that we will owe this fall, not to our neighbors, but to the Lord, who has given us this wonderful harvest. Will we remember and pay our tithes and our offerings to him, to help build up this work? If you could see the stack of applications for the building of meetinghouses all over the world, you would realize that we will never get more than is needed. There will always be more applications, I believe, as this work grows and extends, than there will be means in hand to fill them. We cannot do better with our tithes than build good church edifices for the Saints to worship in, places where our young people may meet, instead of running here and there, wasting our money.

Counsel to the Young to Marry

When boys and girls arrive at the age of manhood and womanhood they should be counseled to marry, to settle down and raise families. That is the very purpose of our being here. We are sent to this earth to pass through this stage of experience, to bring to pass the work of the Lord, and to make it possible for the spirits that are waiting to come and tabernacle in the flesh, to have the opportunity. So it is much better for the young people to get married and settle down rather than to be running hither and yon, spending their means, not knowing how to save, or how to curtail expenses. But today the tendency is, not only here but all through the country, to put off marriage. "We haven't means enough," they say; "we haven't saved enough." Well, a good young man and a good young woman, working together, can save money anywhere and any time, if they will only make up their minds to do it. All it needs is work, application and saving. Just five words spell prosperity, success and happiness—five words only—and they are these: "Spend less than you get."

Sacrifice for the Glory of the Lord and the Church

Brethren and sisters, shall we not sacrifice for this work? Are we losing the spirit of sacrifice that existed in the Church in years gone by? Are we forgetting what our fathers and mothers did, and the sacrifices they made? Are we not willing to respond to the call of the president and to work in the spirit of sacrifice for the glory of the Lord and the credit of his Church, that it may be built up and made glorious? Let us make this place the best there is in the world, as I believe it is now, in point of citizenship. A community of this kind, without a single beggar of our membership on

the street, is the best I know of. A community of this size, with as low a death rate and as high a birth rate (although not high enough) is a community that I don't know the like of anywhere in the world. So the Lord is working through us and is making us a little better; but we are forgetting, I fear, that spirit of sacrifice with which our fathers and mothers built up this country and passed through all the struggles and trials incident thereto. I hope we will try to impress that spirit upon our own minds and upon the minds of our children.

We Are Engaged in the Lord's Work

The Lord bless you, my brethren and sisters, and may he bless Zion. The Lord will comfort Zion, and will establish his kingdom. He is doing it. It is not the presidency and apostles, the seventy and bishopric, the presidents of stakes and the bishops of wards who are doing this great work, let me tell you. They are faithful servants, willing to be used, willing to help, willing to devote their lives to the upbuilding of the kingdom; but it is the Lord God Almighty who is building up this work, caring for it and leading it; and his power of leadership is just as strong in it today, through the president of the Church, as it ever was in the history of the Church. The Lord Almighty lives. He is the only true and living God, and we believe in him, and in Jesus Christ whom he has sent. May that faith in Him and in his Son and in the Holy Ghost be increased in our hearts, and may we turn our hearts and minds to him and say: "Lord, take me and use me. I will devote myself and my energies to the upbuilding of thy cause and kingdom in the earth." I humbly pray that we may be endowed with this spirit, and I ask this blessing and all blessings upon this Church, upon this people, and upon this nation as well, and those who administer its affairs, as well as upon all the nations of the earth, where righteousness is sought, where the people desire peace on earth and good will towards men. I ask blessings upon all, in the name of Jesus Christ, our Lord. Amen.

Compensation

A mound of earth, sweet memories and a ring—
All that is left to fill my aching breast.

Not all, dear heart, for even as the Spring,
Departing with the flowers and birds that nest,
And fragrant bud and bloom on vine and tree
Leaveth the clustered fruit and ripening grain;
So these, our children, each a part of me,
Shall glorify the years and compensate thy pain.

St. George, Utah

OLIVE MAIBEN NICHOLAS

WHY THANK THEM?

BY ORSON F. WHITNEY

Many years ago, when I was a Ward Bishop, and was engaged one evening in settling tithing, a good brother came forward who seemed more or less reluctant to be present for the purpose indicated. Almost ill-naturedly he tossed a roll of bills upon the table, and in response to the usual question put to tithepayers at such times—"Is this a full tithing?" he replied: "No—but you may be *thankful* to get *that* much."

"Thankful?" I echoed. "Why should I be thankful for it? You are not paying this money to me. I am only an agent, appointed by the Church to receive it for the Lord, to whom it rightfully belongs. You make a big mistake in supposing this to be a personal matter between you and me. My interest in the case is simply this: Here is a report that I must sign and send to the Presiding Bishop. It is a list of those who ought to pay tithing in this ward, and your name is among them. At the head of one column are the words 'Full Tithing,' and at the head of another column, 'Part Tithing,' or 'Not Full.' The Ward Clerk must check these names in the columns where they belong, and I must then affix my signature, as the Ward Bishop, certifying that the report is correct.

"Now do you know why I asked you that question? I had a right to ask it. I must know the facts, in order to render a true report. And while, as your bishop, I am pleased to know that you are honoring the law of tithing even in part, I am under no obligation to thank you for so doing. Nobody thanks me for paying my tithing. Nor do I expect it. I pay it in order to be obedient to the law of the Lord, and esteem it a privilege, one that I would not willingly forego."

Such in substance was the homily I addressed to that good brother on the occasion in question. I hope he saw the point, and that others will see it when they read this article, whether or not they have need of the same instruction.

After I was ordained an apostle, and began to visit the various stakes and wards, I was surprised more than once to hear the presiding officer, at the close of a meeting, thank the congregation for their presence there. The question arose in my mind and found expression on my lips: Why thank them for doing their duty?—for doing what the Lord commands his people to do, and blesses them if they obey? Is it not a privilege to attend a stake or a ward conference, to hear what is said by the servants of the Lord, to be reminded of our sacred duties, partake of the good Spirit that is always present at such times, and be strengthened and renewed, so as to be better able to play our part in the great work of our Divine Master?

Ought the Saints to be *thanked* for receiving blessings from heaven?

Continuing the theme, my thoughts ran on in this channel: We do not thank men and women for joining the Church, for being baptized, for paying their tithing, for holding office in the Priesthood, going on missions, or serving in the auxiliary organizations. It is a privilege so to do. It brings blessings that are beyond all price. What thanks are due to those who receive such blessings?

Can it be conceived, that when we present ourselves at the Gates of Glory, and apply for admittance to the society of the blest, that the Lord will thank us for it? I can almost hear him say, to one who has struggled up through great tribulation: "Well done, good and faithful servant; enter thou into the joy of thy Lord!" But I cannot conceive of his saying: "Thank you, my son, or my daughter—thank you for coming to Heaven!"

No; such a thing is utterly inconceivable. Well, then, if we are not to be thanked for entering into glory, why should we be thanked for going in that direction—for doing the things that will entitle us to admission there?

It has become quite a custom in some of the stakes and wards, when officers are released after a term of service, to give them a vote of thanks for that service. This seems to me an incongruity. These brethren and sisters were not working for a vote of thanks. They were serving the Lord, and if possessed of the proper spirit, they did the work gladly, esteeming it a precious privilege to thus help on the Master's cause. A vote of thanks would not reimburse them. Far more precious is the approval of a good conscience and the sense of duty well done.

There is also this consideration: If those who labor in the Priesthood, in the temples, and in the auxiliary organizations at home, are to be thanked for their service, then consistency demands that the missionaries who labor abroad should be thanked for preaching the gospel and administering its sacred ordinances for the salvation of the souls of men. And I have never yet heard of anything of that kind.

Of course we all appreciate the motive in the case. It is a good and worthy one. But is not the act misleading? Could not the same end be reached in another and a better way?

My point is simply this: A stake president, a bishop, or any other presiding officer in the Church, should miss no opportunity to speak comforting words to the people, especially the flock of which he is the shepherd. He should do everything in his power to encourage them, and on every proper occasion commend them for their faithfulness. But he should not, by word or deed cause them to think that they are doing the Lord a favor by keeping his commandments, and that his servants ought to thank them for it.

We get far more out of our religion than we put into it. Re-

demption, salvation, exaltation, eternal life—these are the incomparable rewards for the service that we render to our heavenly Father; and unceasing gratitude and thanksgiving are due, not from him to us, but from us to him, for the countless blessings showered upon us by his all-bountiful hand. Thanks be to Him forevermore!

Deacons' Hike to Box Canyon

Elder Clifton N. Ottosen furnishes these snapshots of a trip with the deacons of the Manti Center ward to Box Canyon on October 2. "This is a very beautiful spot, characteristic of some of the freaks of nature in the Wasatch mountains. As shown in the picture, it is a deep canyon nearly one mile long, the walls of which tower perpendicularly and narrowly on each side, leaving only a comfortable space in the bed of the canyon to travel on. The deacons' quorum trip was made under the auspices of



SCENES IN BOX CANYON, NEAR MORONI, UTAH

Alphonzo Henrie, Jean E. Harrison, and Clifton N. Ottosen. Three automobiles carried the party of twenty-three to the mouth of Maple Canyon, west of Moroni, about twenty-five miles distant from Manti. From here they hiked to the Box Canyon, about an hour's walk. An hour's time was spent in hiking and enjoying the scenery. It is through meeting the boys on such occasions on their own ground that brings them into the realm of greater activity in the work, causing them to understand their teachers better and to learn and love them. The trip was a huge success and all came back pleased with their experience and delighted for having tightened the bonds of friendship and understanding.—*Clifton N. Ottosen, Manti, Utah.*

SYLVIA'S VALENTINE

BY ELIZABETH CANNON PORTER

Sylvia Adams, clad in the loveliest of peach-colored negligees, was brushing her bobbed hair preparatory to going to bed. A ring came at the door-bell. Instinctively she glanced at the clock.

"Who could be calling at this time of night?" It was eleven-thirty.

Then she remembered: it was Hallowe'en. Probably someone playing a joke. When she opened the door and found no one there, she was convinced of it. A gust of cold wind blew in, and she hastily shut it again.

Her mother came from the other part of the house.

"Are you sure, Sylvia, that there was no one there?" she queried. The older woman went out on the porch. Leaves from baring boughs rattled down.

"There was something after all," Mrs. Thomas bore a basket in her arms. She set it down gingerly in a corner of the room.

"Some of the school boys playing a practical joke," surmised her daughter.

A faint sound issued from the basket.

"Perhaps," she exclaimed in consternation, "it's a cat." She already had three cats and was planning, diplomatically, to get rid of two of them.

On her knees beside the basket she pulled back the blanket.

"Why," she cried, "it's a baby!"

With quick delight she gathered it in her arms. Then she took it to the light.

"H'm," said her mother judiciously. "It appears to be only a day or two old. See if there is any word." She held the pink, wrinkled mite, while her daughter delved among the blankets.

"Sure enough, there's a note," she said in a hushed tone.

She unpinned it from the shawl, straightened it out and read:

"Mrs. Adams:

"The mother of this baby cannot take care of him. Her sorrow at giving him up is only comforted by the knowledge that he goes to a home as splendid as yours."

"It's a boy," said Sylvia thoughtfully. Then she added, "I wonder how they knew that I wanted a baby."

"You're going to keep him, then?" asked her mother.

"Surely. I know that Ward will want him—especially after he sees him." The tiny pink fist had closed on her fingers. The touch sent an ecstatic thrill through her.

"Do you remember what the old prospector in Nevada used to

say: 'Luck comes with any weak thing that seeks shelter with you in a storm.' The baby came to us in a windstorm."

"Dear me," exclaimed her mother nervously, "I do wish that we knew more about his parents."

With the excitement of keeping the electric heater going and administering warm water to the foundling by means of a teaspoon, Sylvia did not sleep that night.

At six o'clock the next morning she called up her husband at a hotel in another town over the long distance 'phone. His voice came grumbling over the wire, as if he had just awakened.

"Hello. Who is it? Sylvia? I can't hear you."

"What! You say you've got a baby! Where'd you get it?" suspiciously.

"You found it on the doorstep! For the love of—! That's it crying now! Sure, I'll be right home."

Ward was as good as his word. He started out with such speed that he broke down his car. He hired another from a garage and then nearly arrived in time for breakfast. When they put the infant into his arms, he looked just as helpless as any other newly-made father.

With his wife, he put in the remainder of the forenoon buying clothes for the baby.

* * *

By the laws of human association the child became theirs in the next few years. They named him; legally adopted him; mastered the elements of nutrition; nursed him through the measles. He had learned to walk and talk. He enriched Sylvia's life; Ward took renewed interest in his home.

After she had been married fifteen years. Sylvia had despaired of ever having a child of her own. Because it was the one thing that she could not give him, children was what her husband hungered for. When they drove out on summer evenings it was to the Pembroke's that he wanted to go. As she watched Ward play with their little girls jealousy smoldered in her heart. Again when she went through her large, immaculate rooms, she was struck with the emptiness of them. She thought of the Guttenbergs on the outskirts of town, with their ten children, and so little to feed and clothe them with. She wondered why these things were so.

With her charm and tact and beauty, Sylvia had been a big element in her husband's success. She encouraged him, looked after his physical comforts, presided over a beautiful home which served as a background for his wealth.

Yet, she had reflected bitterly, the lack of children would affect her worse in the years to come. A man has his business. A woman is queen over her own family. Lacking that, she is bereft.

She had thought of adopting a child. She had gone with a fellow clubwoman, who was on the board of trustees, to visit the Orphan's

Home. Here she learned many things that surprised her. One was that the demand for children is so great that there are a hundred applicants on the waiting list. Also the prospective parents must give references as to health, financial resources and many other qualifications.

The matron told her that the happiness and well-being of the child was always the first consideration. Yes, sometimes they got them back. In placing a child, however, they always tried to make the transaction as permanent as possible by getting a legal relinquishment from the nearest of kin. This was sometimes difficult to procure, especially where only one parent was dead and the other had put the child in the home—because of temporary disability. Some widowed mothers had brought their children there through poverty, and, having to work, they could not properly care for them. These mothers usually hung on to their children valiantly till, through some turn of fortune, they could get them back.

Out in the yard a group of bright-eyed, manly boys surrounded them.

"Take me home with you," several of them cried eagerly.

But Mrs. Adams shrank from the responsibility of taking a ten-year-old boy to raise. It was after this that baby Gerry had come to them out of the night.

He was going on four now. He had no brothers or sisters. His mother caught him peering through the shutters wistfully interested in the doings of all the little Finnigans. Mr. Adams brought him a police dog.

* * *

On Valentine's day Sylvia arranged the violets that her husband had telegraphed her. She put them in low bowls throughout the rooms. First harbingers of spring were they. Little Gerry warmed his hands at the open fireplace. His face, ruddy with the outside air, glowed. He had been out driving with his mother.

Sylvia always liked St. Valentine's day because in the intermountain country the middle of February meant that the backbone of the winter was broken. No wonder the birds began to make plans for spring housekeeping. Bare boughs still looked wintry, as did the piles of melting snow.

Sylvia's brother, Dr. Claude Thomas, was there waiting on her return. He hastily excused himself, however, and seemed strangely ill at ease.

"Wonder what Claude had on his mind? He acted so funny."

She gathered up her wraps from the hall and carried them to her room. There seemed a movement on the bed.

She screamed. On the bed was a baby,—a gorgeously bedecked baby, all gotten up in hand embroideries.

"Where in the world"—slowly comprehension seemed to dawn on her.

"Why Claude must have brought it. No wonder he looked so sneaky!"

Then she remembered a conversation she had had with him in which she had deplored the loneliness of an only child.

"It is a sin to rear a child without companionship," she had exclaimed, thinking of Gerry.

Good old Claude had gone about to remedy the situation to the best of his ability.

"You little darling!" and she took this second baby to her heart.

Los Angeles, Calif.

Evening

It was evening on the mountain,
The sun, suspended low,
Was mirrored in the brooklet
Where moss and lilies grow.

The canyon vale was livid
With a fan-like, golden flare
That mingled with the shadows
Then creeping through the air.

The sullen pines stood breathless
'Mid aspens, scattered far,
And seemed to be just waiting
For the big, bright vesper star.

The lark was high above me,
As the raven nestward flew,
With a "kaw," and lazy motion
Against the fading blue.

And as the sun departed
With its spreading trains of gold,
The hills grew vague and somber,
Like castles huge and old.

Then starlets, pale and timid,
Came glinting through the sky
To draw my thoughts to heaven
Where the realms of glory lie.

So there I sat and pondered,
Entranced by the soul of night,
Till the moon appeared in splendor
Adding glory to the sight.

Los Angeles, California.

A. B. CHRISTENSON.

YOU ARE A CHILD OF GOD

BY JOSEPH S. PEERY

At a recent open-air meeting, the following discussion took place:

L. D. S. Speaker: "Where do you go when you die?"

Care-worn Man: "You don't go."

Speaker: "Yes you do, brother. The knowledge you gain in this life through study, suffering and experience will not perish at death. It goes with you and you will continue to live, move, act, accept, reject, and have your being."

Another listener: "If this life were the end of it, life would not be worth the battle. I have a hope for the hereafter." "So have I," was the general comment.

Speaker: "What is a baby?"

Care-worn Man: "A little animal."

Speaker: "Not a bit of it. A baby is not a mere animal, but a child of God, created in the image of his Father in heaven. Like begets like; and it is natural for children to grow like their parents. A baby is royal born, helpless and dependent for awhile; but, through proper training, susceptible of wonderful possibilities. The Savior teaches us to pray to 'Our Father which art in heaven' (Matt. 6:9). These words plainly tell us whose Father he is and where he dwells. The baby lived with his Father in heaven before he came to this life, filled his mission well, and his great reward for keeping his first estate is that he can come to earth and obtain a body, the temple of the spirit within. The Savior said, 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matt. 5, 48). These words plainly say that you are a child of God, and, if you will only obey divine law, in time, you can go on progressing and become like your Father in heaven. Joseph Smith, the prophet, expressed the same thought in these words: 'As a man is, God once was: as God is, man may become.' Joseph Smith knew that God is a perfected person because he saw him. We all know that we are the children of God, because our inner spirits tell us so. As Paul wrote to the Romans: 'The Spirit itself beareth witness with our spirit, that we are the children of God.' (Romans 8:16)."

When the meeting was over, a receptive listener remarked: "I like that doctrine." Another, "So do I." A University graduate said: "Give me some literature on eternal progression. I want to consider it."

The care-worn doubter was softened through these lofty thoughts. He expressed regret for his utterances, was kindly treated and went away a friend.

Truth makes its own appeal.

JOSEPH SMITH, AND THE GREAT WEST

How His Prophecy and Preachments Against Slavery Stood Out in Contrast With Those of Other Religious Leaders.

By I. K. RUSSELL, AUTHOR OF "HIDDEN HEROES OF THE ROCKIES"

When Joseph Smith took his bold stand against slavery, in 1832, and continued to the day of his death, his pleas to America to solve that issue or meet a disastrous civil war, he had behind him a Church whose membership could not be said to be divided on the issue.

The first apostles of the Church had taken up their missionary labors in the New England states, in Canada, in Ohio, and in the Indian country, and had not yet preached the gospel to ardent believers in human slavery, nor to slave holders.

The record of the "Mormon" Church is as clear on that issue, and as undeviating, as it is on the issue of woman's suffrage, or of supporting the Nation in all its wars from the Mexican war on down to the World war.

But what of those churches whose people were divided—part in the South and part in the North, when the breach in feeling occurred that brought on the Civil war? We know that when the pro-slave advocates were running about in Missouri starting stories that the "Mormons" were disguised operators of underground railroads for escaping slaves, certain clergymen led in the clamor for the tar pot and the fagot, as the "cure" for "Mormonism." And these clergymen were also found in the forefront of the first Missouri mobs.

"The religious tenets of the 'Mormons,' " charged Clay County, Missouri, citizens as an excuse for expelling them, "are so different from the present churches of the age, that this excites deep prejudice against them. They are also eastern men whose manners, habits, customs, and even dialect are essentially different from the Missourians. They are non-slave holders, and opposed to slavery." (1)

"The 'Mormons,' are the common enemies of mankind," wrote the Rev. Finis Ewing, head of the Cumberland Presbyterian Church, "and ought to be destroyed." (2)

Thus the preacher, in Missouri, added fuel to the flames of the pro-slave hatreds, and made his cause a common one with theirs. That, of course, was popular in Missouri, but how did it seem in other congregations of the same churches?

It happens that while Joseph Smith was shepherding his own flock along the trail of American Destiny, other church bodies were being torn asunder. It needed an outside observer to see how this was so. And this outside observer has left us a record in the form of

a book on America written by James Dixon, D. D., an ardent Methodist, and President of the British Methodist conference.

In the very years when the "Mormon" Church was being driven to Utah and was organizing for its mighty battle to win the Far West from sterility, Rev. Mr. Dixon came to America to see what his church was doing about human bondage.

What he found, and printed, was so disturbing to the peace of mind of American methodists that they omitted the whole section concerning slavery from the American edition of his book. Over this matter there was great dissension in the Methodist church in England—and in the North. And finally, in 1850, a third American edition was published containing the banned material. (3)

Its own editor, J. McClintock, felt at the time much responsibility for seeing that hatreds did not flare up to the point of bringing on the disastrous war which Joseph Smith had predicted. He, therefore, gives us a volume in which the writer of the preface roundly condemns his own author.

"From Mr. Dixon's own statements," writes Editor McClintock, in giving us the excoriating denunciation of slavery of the eminent British divine, "it is apparent that he is not in a position to write intelligently upon the subject. It is ungracious to say such things of an author in the Preface to his own book. I avoided it in the former editions, of choice; but my course in the matter has been so greatly misunderstood that no alternative is left but to publish the omitted portion of his work: my duty as editor demands *at least* as strong an expression as is given above in regard to its merits."

Thus in the persons of Editor McClintock of the *Christian Advocate*, in America, and the head of the Methodist church in England, the war was becoming personal long before Johnston's Army had been hustled off to Utah as the fine gesture of pro-slave power in the White House. Editor McClintock wrote this in reproof of a brother Methodist on Jan. 9, 1850.

And as one turns to the pages of Dr. Dixon's travel volume, one finds things everywhere to make him glad that God saw fit to choose for the Latter-day work new instruments, among newly settled people in a new land. There were so many old customs to break away from, before a Church organization could arise in the spirit of the Far West, which has become the spirit of America.

For instance, here we have a British visitor coming to New York for his first visit, and noting, first of all, that Trinity Church is the most conspicuous church. Where are the stately cathedrals and overawing, costly homes for church prelates? He misses them. He wonders if Americans are to be contented with plain "meeting houses."

The "Mormon" Church surely had an answer there. They were worshipping under brush boweries, at the time, in Utah, and digging the clay for their first adobe meeting houses. No pompous style, ever, was wanted. But a shelter for folk of good heart towards their neighbors and their God.

Rev. Mr. Dixon noted that the captain of the ship on which he journeyed, wanted to preach a bit himself on Sunday. He took this as a slight to the cloth—almost an invasion of his “trade,” one would judge from the spirit in which he noted that a Scotchman present was disgusted with the intrusive captain.

But what “Mormon” elder would have such a “peeve” at a layman participating in a service. Here was a “Mormon” Church, that in contrast to old ways, had created a “participating congregation.” The elder would have expected, always, that any member of the congregation might be called on to address it.

And our British visitor noted the absence of men in livery on Fifth Avenue, driving fine ladies about. He was startled when he went to the White House and asked to see the President. A black boy took his card and in a few minutes ushered him directly into the presence of James K. Polk. He could hardly believe it—since all the ceremonies of the court were lacking.

In the “Mormon” civilization, neither flunkeyism nor ceremonies had ever gotten a start. The greatest talks humbly with the humblest, and the humblest may be exalted by his religion to a happier life than the greatest—in worldly goods. The smallest cottage meeting may have church “dignitaries” present equally with the largest conference, and none such would think himself demeaned by attendance.

These contrasts the English visitor saw, as any “Mormon” might who travels very far afield. We, for instance who grew up in the old Fifteenth ward, of Salt Lake City, knew our Aunt Mary Morris, who taught the “Primary” in an old adobe school house. We knew the clay field whence came the adobies, and Old Brother Jones, who more or less had opened up the adobe business in Salt Lake. But a church seat out of which we must keep because it had been sold to another, we had never met.

In New York once as a newspaper reporter, I was assigned to report the funeral of the ruling dignitary of the Episcopal church. I went to the services—and was asked to stand half an hour in the rear, until the ushers could decide whether tardy pew owners might arrive. They told me this church bishop was famous for his great sermons and I applied to his former assistant for a copy of a volume containing them.

It was produced, and as I read them over I found every one was a complaint against rich pew holders who bought his pews and left him to preach to their empty seats. There was only one that varied from this theme, and this one was a fierce denunciation of the “Mormon” Church. It was an appeal to his congregation to help throw them out of Congress when this was the focus of anti-“Mormon” hatreds.

And into the moment when Church hatreds in America were splitting the Methodist church apart, into the Southern and the Northern branch, Rev. Jas. Dixon precipitated himself as a British observer. How different is the slavery story he tells us, from what

it is as Joseph Smith pictured it, and as the "Mormon" people saw it work out in volcanic wrath.

He pictures his own British congregation as horrified by it, but on arrival in America he found one preacher subscribing to the doctrine of abolition, but working half a dozen slaves because his wife inherited them. And in his defense he plead that he could not do otherwise and retain his influence in the Southern community where he worked.

The church had to amend the rigors of its rule to let such a clergyman hold caste through holding slaves. He found it utterly impossible for Methodism in the United States to clarify their position.

Thus, in the Methodist discipline the first stand was vigorous and it was departed from in every successive amendment up to the Civil war:

1. We declare that we are as much as ever convinced of the great evil of slavery; therefore, no slaveholder shall be eligible to any official station in our Church, hereafter, where the laws of the state in which he lives will admit of emancipation, and permit the liberated slaves to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave, or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute if possible a legal emancipation of such slaves, conformably to the laws of the state in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service.

That was the way in the beginning. During our Revolutionary war, Dr. Coke had put the Methodists in America on record as believing slavery was "against the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do unto us and ours."

But three years later the same Methodist conference, which voted with Dr. Coke in 1780, had to pass on the question:

"What shall we do with our local preachers who hold slaves contrary to the laws which authorize their freedom in any of the United States?"

The answer was the first of fifty years of difficulty in meeting such issues.

"Try them another year," was the compromise adopted for an answer. From Baltimore, from Virginia, from the Carolinas, came preachers to conference in trouble because they owned slaves and their flocks owned slaves.

The Rev. Mr. Dixon mingled with men from all these states, saw their slaves pitifully at work in the cotton fields, "doing as little as possible," and then wrote this conclusion as to his church and the issue on which Joseph Smith's stand was so bold and uncompromising:

"This fearful power (the slave oligarchy's) has hitherto been too great for the Methodist church and the Christian party desiring freedom for their fellow-creatures. It was soon found necessary for the conference to relax their rules; they could not

occupy the high ground at first taken; they practically were foiled in their attempts to carry their resolutions into effect, as we have seen. And even Dr. Coke, on his second visit, for the sake of preaching the gospel and extending the knowledge of the Savior's name, considered it expedient to waive the slavery question. There seems to have been from the beginning more or less of internal agitation on this subject; and hence the constant changes taking place in legislation of the church. A fixed and absolute principle condemnatory of slavery, was, as we have seen, at first resolved upon. This not only brought the church into collision with public opinion and private interests in the slave-holding states, but also with the laws and authorities of these states themselves.

"If (our people) obey the church law, the spiritual republic, the ecclesiastical state—then they are deemed traitors to the civil state, disloyal to the laws, rebels against the supreme power. If, again, they adhere to the civil system, they expose themselves to ecclesiastical penalties,—to censure and degradation, to expulsion, as the case might be. This is exactly the manner in which the matter went on; and, of necessity, must do when two co-ordinate powers, antagonistic to each other, are made to work on the same soil amongst the same people. * * *

"The whole question evidently lay in a very narrow compass; namely, whether they ought to modify these rules to meet the case of the slave-holding states, or whether they would allow themselves to be driven out of them as incendiaries, or otherwise run the hazards of martyrdom. *The age of martyrdom had passed away.*"

On the copy of Rev. Mr. Dixon's *Tour in America*, which I purchased in an old book shop in Washington, D. C., is the name of "The Reverend Johnson," on the front page. He, or some other reader, had underscored many passages in pencil, but none which streaks so heavy and black as that sentence, "the age of martyrdom had passed away."

All who have ever preached "Mormonism" know that the greatest charge reiterated against its authenticity is that it claimed divine revelations when "the age of miracles and revelations had passed away."

There is no need to follow the story of slavery as the older churches met it. They were caught with people on both sides, and the tearing apart of the Methodist branches has not even yet been healed. The Northern branch has its hand out at this writing, with the olive branch in it, but the Methodist church, South, has not yet received the offering.

Thus we have a glimpse of the way our fathers had to divide their lives into that portion which was before the Civil war and that portion coming after the Civil war, even as we youngsters do, as to the World war.

One good friend who has read this series of articles so far, writes that the slave holders were always a small part of the people, even of the South, and so could hardly have dominated Southern and National politics in the way I have pictured. He also doubts that so small a minority could have fixed their eyes on the Far West, before it was settled, and more than half explored, and could have dominated National politics to the point of starting a war for its possession.

Fortunately, on this score, our friend from England, the Rev. Mr. Dixon, comes equally to our rescue with Abraham Lincoln. The English investigator of slavery gathered the census of the slave-holding

states for 1848. And while the slave holders were few, the slave riches were enormous and were growing greater every year.

And concerning what the slave oligarchy could do with its few numbers, to command the expulsion of the "Mormons" from Missouri, to bring on "Bleeding Kansas," to drive Johnston's army against Brigham Young in Utah, and to seek by every means to possess the West, Abraham Lincoln wrote this little estimate of slave-holder power. He addressed it to his intimate friend, Joshua F. Speed, on August 24, 1855, when he was still comparatively unknown in public life: (6)

"The slave-breeders and slave-traders are a small, odious, and detested class among you (of the South); and yet in politics they dictate the course of all of you, and are as completely your masters as you are masters of your own negroes."

I have had sent me a *History of Virginia* with passages marked to show how few the slave holders were, so that they could hardly have dominated policies as claimed here. But the letter from President Lincoln keys the case as the mass of evidence shows the truth to be. And here is the story of the growth of slave-holding, until over-breeding forced the South to see the Great West as an outlet for its blacks. The figures are from the compilation of Rev. Mr. Dixon, prepared, as he put it, "to show the Methodist body in England the progress of their system of religion in the United States."

Slave Distribution by States

State	Slaves In 1790	Slaves In 1840
Maryland	103,036	89,737
Virginia	203,427	488,987
North Carolina	100,572	245,817
South Carolina	107,094	327,038
Georgia	29,264	253,532
Kentucky	11,830	182,258
Tennessee	3,417	183,059
Missouri in 1810	3,011	58,240
Arkansas in 1820	1,617	19,935
Alabama in 1820	41,879	258,532

That is a vivid picture, in statistical form, of the slave pressure which caused a bursting-over into the new territory of the Far West. Each of those slaves had a market value of from \$500 to \$1,000, and the one and only way to keep the market from collapsing was to "release the slaves from the prison states of the South."

As he turned his back upon America, Rev. Mr. Dixon prayed that this church would make these slaves "free men in Christ," by preaching to them and converting them. As to the institution of slavery he had none of Joseph Smith's prophetic vision for he declared, "If Christianity is to prepare the slaves for liberty, and Methodism is to be its agent, ages and ages must intervene betwixt these wretched people and the mighty boon."

The English investigator wrote just a dozen years before the issue hardened into one of the world's worst civil wars. His own church

burst apart into Southern and Northern conferences in the very year Joseph Smith was martyred on the fringe of the middle-western slave vortex.

In our next number we will show how the issue followed the Saints out of Illinois, as it had followed them out of Missouri, and how, turning from the Saints to the Northern settlers who followed them in, it made the former "Mormon" territory a living hell for another decade.

Letters of comment are sought from readers of these articles. They are printed frankly as a "fishing expedition" for comment and possible suggestions preparatory to putting the theme into more permanent form. The field is so large no one man can map it all, and the reactions to others on the data given may be of the greatest help.

References

1. B. H. Roberts, *Missouri Persecutions*, p. 169.
2. B. H. Roberts, *Missouri Persecutions*, p. 73.
3. James Dixon, D. D., *A Tour Through a Part of The United States and Canada*, New York, 1850.
4. Dixon, *Tour in America*, p. 433.
5. Dixon, *Tour in America*, pp. 440-442.
6. William H. Skaggs, *The Southern Oligarchy*, N. Y., 1924, p. ix.

Life's Game

It isn't always the greater trials
That eat into the soul and bring trouble,
But the petty cares that weigh us down
And the little trials that make us stumble.

With strength we rise to a crisis oft',
And with courage face tragedy real;
But true spirit it takes petty hazards to meet
With a smile that it's harder to feel.

But let us pretend that all life is a game,
That we must play skillfully and fair,
To smile if we lose, and laugh if we win,
No matter the pleasure or care.

Then surely we'll find that it's joyous to live
Whatever the pathway we take,
And the world will be better for having us, too,
And many the friends we will make.

Visa, Arizona

IDA R. ALLDREDGE.

A DAY AT KRUPP'S

BY ELDER HUGH J. CANNON, PRESIDENT OF THE SWISS-GERMAN MISSION

This brief account of a visit to a world renowned factory is inspired by the thought that "lives of great men all remind us" of the possibilities which lie hidden in the future. No thoughtful man can consider the accomplishments of Alfred Krupp without himself being impelled to greater effort.

At the conclusion of a very successful conference held in Essen, in the famous Ruhr district of Germany, twenty-one missionaries had the privilege of visiting the Krupp works. This was made possible by the initiative of President Glenn R. Dorius of the Cologne Conference, and Aaron C. Taylor, president of the Essen branch. This was not the first visit of missionaries to these works, and former groups must have made a good impression, for nothing could have been better than the treatment accorded us.

We met in the administration building at 9 a. m. Two courteous gentlemen, Messrs. Hans Schopp and Hermann Remmert were assigned to conduct us through the works. As the various factories extend over miles of ground, automobiles were placed at our disposal to convey us from one point of interest to another. That in itself was a novel experience for missionaries, who seldom indulge in such luxury.

After four hours of intensely interesting inspection, Mr. Schopp suggested that we were to be their guests at lunch. It seemed a good time to tell him that we do not drink coffee, usually so inseparable from a German lunch. This surprised him greatly.

"But of course you will drink wine?"

"No, we neither drink nor smoke."

His surprise grew to astonishment. He began to wonder what kind of a crowd he had.

"But you surely eat?" Even this query was put somewhat doubtfully. A negative could hardly have added to his amazement.

A long forenoon after the usual modest German breakfast had provided abundant appetites. All the missionaries were willing to affirm, and some of them were even prepared to swear, that we do eat. The result was we had an excellent meal, and the company even went to the trouble of providing mineral water and cereal coffee to take the place of wine and the regular bean coffee.

Even in America, the land of opportunities, success such as was achieved by Alfred Krupp would be phenomenal. To accomplish what he did in Germany was little short of miraculous. His father, Friedrich Krupp, had exhausted a small fortune in an effort to establish a factory which could profitably manufacture iron and steel articles.

When his son Alfred was less than fifteen years old, Friedrich died, leaving an insignificant and bankrupt business. Against the advice of relatives and friends the boy undertook the management of the factory and the few poorly paid employees. Sixty-two years later he died. The Krupp works were known the world over. Between twenty and thirty thousand men were on his payroll and he was frequently honored by visits from royalty.

A story, current in America nearly two score years ago, was told us by request. Herr Krupp, himself a skilled workman, had the gift of developing skill in others and took great pride in his men's ability. On one occasion Kaiser Wilhelm I was visiting the plant and was much interested in the immense twenty-ton hammer which in those days was used to work the steel into the proper shape instead of the great presses which are now employed for that purpose. The men in charge could regulate this hammer so exactly that it would fall on any desired spot. The emperor had heard of the man's accuracy and placed his diamond-studded watch on the block of steel and asked for a display of the reputed skill. The operator took his measurements so carefully that when the hammer fell with a crash the valuable timepiece though grazed, was not in the slightest degree injured. The emperor would have presented the watch to the man, but Herr Krupp objected. He did consent, however, to a less expensive gold watch being given.

One of the buildings, where a few years ago 7,000 people were kept busy making implements of war, is now used exclusively for the manufacture of farming machinery, principally mowing machines, self-binders, and plows. It occurred to us that it was almost a literal fulfilment of the words of Micah: "And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plow shares and their spears into pruning hooks."

Naturally the first years of this remarkable business were filled with toil and privation. Alfred Krupp, really nothing more than a child, had no capital, no credit, no experience; but he did have pluck and a fixed determination to succeed. He had something more—genius—though he himself was probably unaware of it, and certainly those about him who were trying to discourage him had not discovered it. However, his genius would have been of no moment if he had been less tenacious. For twenty-five years, perseverance played the leading role; then genius took the center of the stage.

After he had directed the business for twenty-three years, he had 100 men in his employ. Eleven years later he had 200. During the next ten years this number increased to 2,000. Within the succeeding ten years the number mounted to 17,000. When he died there were more than 25,000 men in his shops and mines.

He was fond of saying, "The purpose of work should be for the common good: then work will bring blessings: then work becomes prayer." Evidently he tried to put these sentiments into execution

for he established stores where his employees could purchase supplies at cost; he built homes which they could rent at much lower prices than were usually charged.

Upon the death of Alfred Krupp his only son, Friedrich Alfred, took over the business and followed his father's example regarding provision for the workmen. The company now owns ten thousand homes which are occupied by employees with families. Savings banks, insurance funds, pensions, homes for the aged, hospitals, and reading rooms have been created.

During the war, 115,000 people were engaged in the Krupp works at Essen. It was here that "Big Bertha" was built, the long range gun which threw shells into the heart of beautiful Paris, and consternation into the hearts of her residents. So great were the demands made upon this firm, while the war was on, that they were forced to add extensively to their buildings. One of these covers twenty acres of ground, equal to two of Salt Lake City's blocks. This structure is now used for the manufacture of locomotives; and in this one plant they can completely make a locomotive of the largest type and ten freight cars in a day. Another building erected during the war is said to be the longest factory in the world, though it does not cover as many square yards of ground as some of the others. It would reach from the Brigham Young monument in Salt Lake City to a considerable distance below Second South Street.

The Krupp coal mines are in the heart of their factories, and the coal and other materials and supplies are transported to the various factories by trucks and trains. They have 100 locomotives engaged in this labor. In addition, each separate factory from which the finished product is shipped has facilities for loading cars under its own roof and on tracks which have connection with the main lines.

These plants at Essen now employ 33,000 men and make almost everything in which steel plays an important part, from crowns and fillings for human teeth to the largest railway locomotives. They have developed a special rust and acid-proof steel which it is believed will revolutionize dental practice. They claim that it is far better than gold for fillings and bridge work. Farming machinery, automobiles, cash registers, moving picture machines, the finest surgical instruments and measuring devices, rails, armor plate, spinning and weaving machines, and almost everything else are among their products.

They move a block of steel weighing 120 tons with incredible ease and mould it by means of their presses into any desired form. Or they melt it so that it is as liquid as water and pour it into any required mould.

In addition to the Essen plant, this firm has factories in various parts of Germany.

The occupation of the Ruhr district by French soldiers is a matter of very recent history. We saw the gate where a clash occurred

between soldiers and Krupp workmen during this occupation. The French were, or professed to think they were, in danger and fired into the crowd killing thirteen men. At present there are no foreign soldiers in Essen and they are gradually being withdrawn from the entire district.

The last of the male Krupps, Friedrich Alfred, died in 1902. Prior to this date the business had been incorporated, though practically all the stock was held in the family. Its management fell into the hands of a board of directors. Following the old law of primogeniture the bulk of the Krupp estate came to Bertha, the eldest of the two daughters, after whom the formidable cannon, already referred to, was named. She was married subsequently to Dr. Gustav von Bohlen, who has since become the general manager of the business. She has several sons, and in order that the Krupp name should not die, Kaiser Wilhelm, not long before the world war, gave to von Bohlen the right to take the name of Krupp, together with his own. It is expected that the sons will bear the mother's name, instead of the father's.

During the day we heard many lamentations concerning the dullness of the times. No part of the great institution is working anywhere near its capacity. One cannot help wondering whether it is running on the momentum acquired under former administrations. Certainly von Bohlen is having the yard-stick placed upon him and his measure is being taken. If he can conduct the business through these trying days of reconstruction and establish it on a successful peace basis, he too will prove himself a genius and will be entitled to a place alongside the grandfather of his wife.

Those Melancholy Times

There is in all men's lives despondent hours,
When Melancholy in her feverish greed devours
Health's blooming flesh and beaming eyes
And leaves, in their sweet stead, her dismal sighs.

When those who should have helped you turn away
And don with merry strangers, garish Mirth's array;
When most is needed just one helpful word,
And faces are averted and the needed things unheard.

It could not be that life's long journey through
Is freely flower-strewn and her skies all blue.
But Fate decrees heavier course to some—
'Neath bleaker skies; with heavier hearts and numb.

It could be that when each one's burden came,
We said a cheery word or fondly breathed a name,
And lightened some poor traveler's load, and he
Might in his turn pass it on—this is Divinity.

elleisle, Canada.

ALAN C. REIDPATH.

"A CONVERSATION BETWEEN FATHER AND SON"

BY JOSEPH J. PORTER, FOREST RANGER

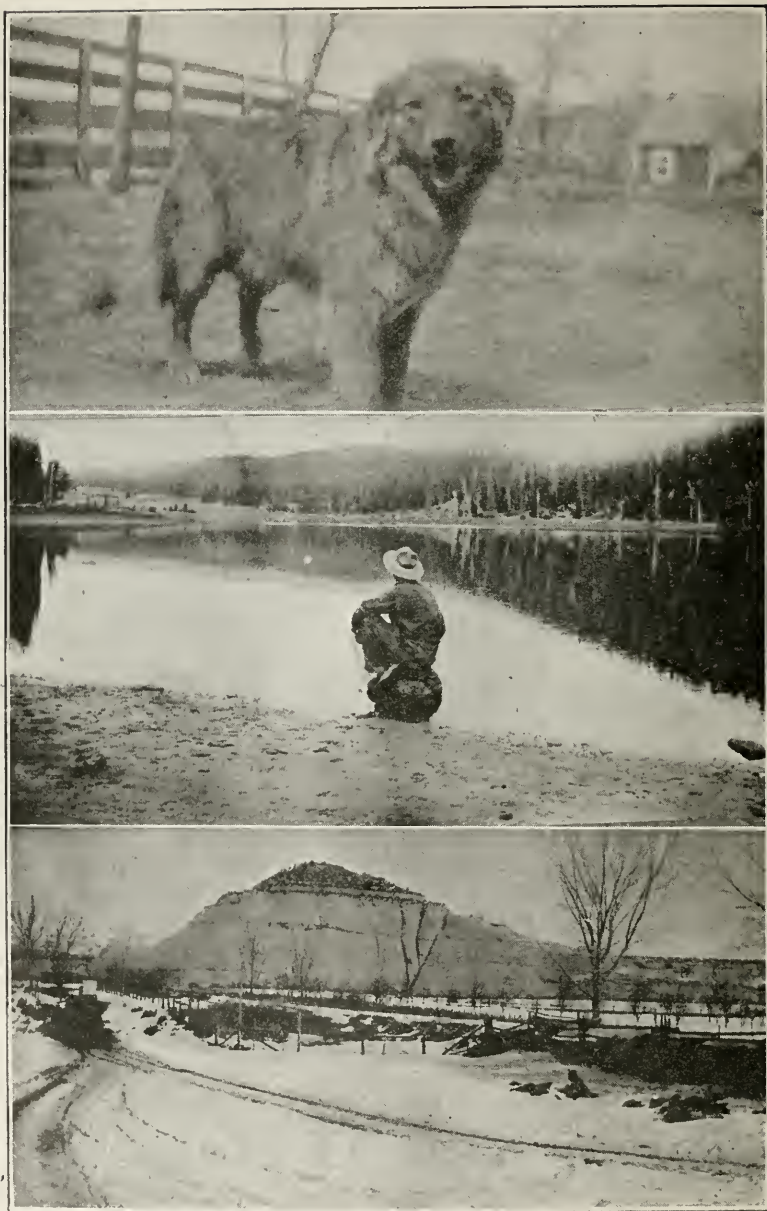
It was a beautiful August evening at the Upper Valley Ranger Station on the Powell National Forest, where father and son sat in conversation. They had returned that afternoon from a several day's ride over the forest and had now finished partaking of a well cooked supper of baking-powder biscuits and mutton, with plenty of fruit for dessert.

The old dog, Fritz, curled up in the corner with a whine, as much as to say: "The time is yours; I will listen to all that is said." He was a large dog, wideawake, and always on hand to do his duty when called upon. He was very fierce and had to be watched closely when driving stock, especially the pack-horses along the trail, but was a good companion to his master while on the range.

Bon was a boy of 13, and this was about his first experience on the range. He was very anxious to learn something about the early settlement of the country and how the range had been handled. His father was a man who had had over twenty years of experience on the range, and who had listened to the many stories of the pioneers of the country.

"Well, father, I wonder if there were any white men in this country before the pioneers came in."

"Yes, son, Mr. Alma Barney, now of Panguitch, Utah, told me that he came through this Valley with a posse of about fifty men, trailing a band of renegade Indians, several years before the pioneers entered the Valley. They wended their way across the rocks and deep canyons to Boulder and then turned back across the plateaus into Sevier Valley. They did not overtake the Indians but said it was a very dangerous trip on account of so many Indians throughout the country. The vegetation and scenery were most beautiful; the mountain streams were filled with spotted trout and the wild life was plentiful. Grass was almost a solid mat over the entire mountain range, while deer and antelope were so numerous, they could be seen bounding in every direction. However, the time came when the antelope became extinct. An old Indian who died here a few years ago told how this happened. On the northern side of the Forest that slopes towards Rabbit Valley, he said, the Indians made their main camps during the hunting seasons. They would make long strings of rock over the open country and every so often they would make a hole in the ground and pile up rocks around it in order that an Indian could get inside with his bow and arrow. During the night he would hoist a flag of some kind and the next morning the antelope, seeing



THE DOG, THE BOY AND THE MOUNTAIN

the strange object, would be curious to know what it was. They would begin to follow along the strings of rocks until they got within a certain distance of the flag and would then travel in a circle, coming closer in an effort to find out what it meant, finally coming so near that the Indian inside could send the arrow through the heart of the animal. Several could be killed before they would discover the danger. He said the final hunt came one winter when the snow fell deep and the antelope gathered on the side hills of a deep canyon. The Indians, seeing the condition, made snowshoes, got in above them and drove them into the bottom of the canyon, where they killed them all. Coming into camp they had a big war dance over the slaughter of the antelope. After the dance was over they began to wonder what they would do for meat during the winters that were to follow, and they felt very sorry over what they had done."

"Well, father, it seems as if they had very poor sense, in killing them that way."

"Yes, but you know from reading the history of the Indian that they have a disposition to kill and slaughter."

"Well, after this, there were several posses of men came into the valley, looking for a place to settle. Finally in July, 1875, there came the old sturdy pioneers, fifteen in number. They blazed their way down the canyon where the present road now is. You can see traces of the old road at the present time. They pitched their camp in a bend by the creek—which consisted of about one second-foot of water—just north of where the town now stands, and from their own stories they had an enjoyable time that evening, dancing in the sand by the light, and singing praises to the Most High.

"The next morning they were surprised by Mr. Thompson's surveying party, which had come up from the Colorado river exploring the country. The company camped, and they had a great conversation in regard to their travels. Mr. Thompson told the pioneers that Father Escalante had been in this country a number of years ago, and they had seen his signs as far down as the Colorado river, and if they intended to make a settlement here, he would like to have them name the town Escalante. After leaving the pioneers some flour which he said they did not want to carry out, they took a northern course up what is now called Pine Creek, to Rabbit Valley.

The next thing was to make a treaty with the Indians, since there were a great many of them in the Valley. The pioneers killed a beef and called the Indians together. They then reached an understanding and agreement with the Indians in regard to the settling of the country. The Indians gave them very little trouble after this meeting. They then proceeded to clear the land and put in crops which matured that season, giving them plenty of food to live upon.

"During this time there was one incident which caused quite an excitement among the colony. They decided to have a celebration on the 24th of July, and, not having a flag, sent a rider to Panguitch

after one. On returning, one of the party wanted to hoist the Union Jack instead of the Stars and Stripes. This made the Yankee blood boil and they told him if he ran that flag up the pole, he would hang with it. This almost caused the shedding of blood, but the affair was finally settled with good feelings.

"The laying out of a town was the next point to be considered. There were different ideas in regard to the size of the town, some thinking one hundred lots would be plenty, as the water would not support any more. But fortune favors the brave; the town has grown to over three hundred families while the water has increased to over fifteen second-feet and is still increasing. Many homes could yet be made if the water that is going to waste was harnessed and brought into use, which it doubtless will be some day.

"According to the many stories, the range that we have ridden over the last few days was once a stockmen's paradise, there being no end to forage for stock. Many men became wealthy in the stock business. Finally, however, the transient began to creep in with thousands of sheep and cattle, which almost caused the ruination of the country. The grassy parks that were once pleasing to the eye are now a trodden mass of sheep and cattle trails. Finally the time came, in 1904, when the mountain ranges were put under Government control."

"Oh, I see; is that why the sheep and cattle are separated onto different pieces of land?"

"Yes, that is why. Each sheepman is allowed so many sheep and is given a certain land allotment to run them on, under certain regulations, and the same applies to the cattleman. By doing this the Government is trying to bring the range back to what it once was."

"Yes, but can this be done? The grass that the stock like is all trampled out and killed, and poisonous plants have taken its place. It looks as if it would be no good."

"Yes, son, it does look that way at a glance; but there are many ways which have been tested out. One is to build enclosures where nothing can molest the forage for a few seasons. I have seen these enclosures built about sixteen by sixteen feet on ground where it looked as if nothing ever did grow, and in two years I have counted from fifteen to twenty different kinds of forage plants from six to fourteen inches high. This is one way in many which shows that the good feed would come back, if it had a chance."

"That is all well and good, father, but how are the people going to live while this is being done?"

"Oh, that is very easy. Raise sheep and cattle; cooperate together and let several parties each have a few sheep and run them together instead of one man having them all. It has been proved beyond a doubt that one well-bred sheep will shear as much wool as three common ones. The same applies to cattle with regard to

weight. Of course, the people have to be educated to these things, it cannot be done in a few days. Look how long it has taken to ruin the country, and figure from that how long it will take to bring it back. I will show you some of the main forage plants tomorrow as we ride over the range, and you can then see how they have been abused and how hard they have tried to live, but finally had to give it up and die."

At this, old Fritz began to thump his tail on the floor in appreciation of what had been said, and father and son decided it was time to go to bed.

Early the next morning they were on their way, going down through the pasture where a bunch of cattle was discovered in the enclosure. An examination disclosed the fact that it was the same bunch that had been giving trouble to the station all season.

"Oh father, isn't that a big old bull? he has such long, slim horns with sharp needle points. I'll bet he would make a person make for the tall cactus if he took after him."

"Yes, that is the same old fellow that Fritz and I had the trouble with the last trip I was here. Out there in that large bunch of oaks is where old Fritz was trying so hard to get him out, when I rode in to help him. The old bull whirled around, caught my horse in the breast, and threw us back into the oaks. He was just going to make another dive at us when old Fritz ran in and grabbed him by the heels, which caused him to turn and run. I believe he would have killed us, if it had not been for the dog. He gored my horse in one shoulder; I doctored him up and he was soon well. I believe the old dog saved our lives at this time, as he surely did look fierce with those long, sharp horns. We will not bother him until we return this evening; then Mr. Longhorns will have to leave the pasture. We will ride out on the south side today as we have a date with the stockmen. There is some trouble between the sheep and cattlemen over the allotment lines which must be settled."

"There the men are now, father, waiting under that large, yellow pine tree for us. Do you think we'll have any trouble with them?"

"I should say not; it is just a little misunderstanding between them that can easily be settled in a few minutes."

"Well, hello, Ranger—still on the job?" shouted one of the cattlemen.

"Yes, right on the dot according to the watch," answered the ranger.

After a short conversation, the lines were soon adjusted agreeably between the two parties.

"I see you have Bon with you this trip," spoke one of the stockmen. "Going to make a ranger out of him I guess?"

"No, not exactly, but I am trying to show him how hard the plant life will struggle to live after it is overgrazed. You know he

is studying plant life in school, and he said that he could not see any use of wasting his time along this line."

"Stay with your study," said one of the men as he smiled at Bon, "for that is just what you need in your everyday life, especially if you intend to run stock on the range. Now, son, we will take, for instance, that bitter brush there; you see it has been grazed down until it has become hedgy. That is due to overgrazing. It has tried for a number of years to live; it has shot out its shoots from every angle trying to grow, but they have been grazed off every year until it has quit trying and died. This one over here on the ledge has been protected from the stock and its long, slim shoots, of each year's growth, are very beautiful to look upon. This is the way the forage plants looked during the early settlement of the country, and they can be brought back to this condition, if the number of stock is cut down to where each plant can furnish its share of forage so that the country will not be overgrazed."

After the day's ride over the range, the men separated for their different camping places, talking about the good time they had had together discussing the condition of the range and the plant life.

"Well, Bon, now for old Longhorns. You open the gate, go up to the house and start a fire. Old Fritz and I will clear the pasture."

Fritz listened with his ears pricked up, as if he knew what they were talking about. They started after the cattle, Fritz singling out old Longhorns. Down the pasture they went, Fritz's teeth clicking as they slipped off old Longhorn's heels. After a long chase he was finally run outside. The dog came trotting back as if to say: "I have completed the job."

The ranger sized up the condition of things and decided to drive him over the ridge, thinking if he gave him a good chase he would not return. He called for old Fritz but he refused to go. This was something he had never done before, in fact, he was always anxious to go. After a good deal of insisting, the dog finally went as far as the gate and then turned back. It seemed as if he were afraid. The ranger insisted again, and finally he tore loose at old Longhorns, made a dive at him, and caught him up against the net wire.

With a loud bellow the bull turned his head sideways as if he knew just how it was done, and in an instant had driven his long horn through Fritz, which brought from him a most pitiful howl. He then turned with his long horn covered with blood and trotted away.

The man rode over to where he was and the dog looked at him with a whine, as much as to say: "I helped you—now you help me!"

The ranger laid his hand on his head and patted him, but when he saw the large hole that went through his lungs he could see that death was near. The thought ran through the man's mind: "Well,

Lord, he is only a dog. He is a good friend. He saved my life, but I am powerless to save his. Goodbye, Fritz."

The dog looked up and whined, and in his dog language also seemed to say, "goodbye." He then straightened out, the shudder of death passed through his body, and old Fritz was gone.

The man felt heartsick as he rode up to the house to break the news to his son. As he told him what had happened, the boy said: "I heard that strange howl, and wondered if something had not happened to Fritz. But, father, I guess it cannot be helped now."

"No, but after it is all over, I can see now where I should have listened to him. He tried to tell me by refusing to go near that danger. I am convinced now that if we would only listen to the animal language and observe their actions at times, we would be better off, and, also, that there is an overruling power that warns animals, as well as human beings, of the dangers ahead of them. You know, son, this life is a great school and there is always something to study and learn. And as with the plant life, so with the wild life. As a person studies the wild life of the forest and learns the habits and ways of the animals and birds, it becomes most interesting."

"Oh, father, if the wild life of the forest is as interesting as the plant life, I am going with you on another trip, and have you show and teach me some of the habits of wild animals. I am now sure that nature is very interesting and I am going to learn all I can about it. I am going to live in the mountains more, and sleep where I can study and dream of the great things of nature which God has placed on the earth for man. I love to ride among the tall pines, and have them bow to me in the breeze and say like the poem says: 'I am only a tree. I never came by chance, but was created by law and intelligence.'"

Escalante, Utah.

BEAUTIFUL OLD AGE

BY JAMES H. MOORE

In the fall of 1908, I sat in a meeting in Jacksonville, Florida, and listened to a man speak who was at that time one hundred and two years old. As he spoke I thrilled, for I calculated, mentally, that he was born just seven years after George Washington died, and that he was three years older than Abraham Lincoln. We were listening to spoken wisdom from another generation.

Everything the old gentleman said had a touch of humor in it which made his talk unusually interesting and entertaining. Among other things, he remarked, dryly: "Mr. George Albert Smith of Salt Lake City visited me in St. Augustine, on my one hundred and second

birthday and, when I am a hundred and ten, I am going to Utah to see him."

A friend of mine who was ninety years old at the time we were cronies was bent and crippled with rheumatism. He was a Civil War veteran and had been seriously wounded at the battle of Gettysburg. He walked slowly and laboriously with a cane and his voice had such a tremble that one could scarcely understand what he said. One day he came into my office, which was not far from the town library. He had in his hand a copy of Mark Twain's *Innocents Abroad* which he had borrowed from the library. He wished to return it but had found the door locked.

With great difficulty, he said, "Will you give this to the librarian, when she comes in?"

I took the book, promised to accommodate him, and asked if he wouldn't sit down and rest. He backed around to a chair, leaned heavily on his cane, and finally dropped into a sitting position, at the same time, pulling a wry face.

"Whew," he said, "something seems to be the matter with my bones." After quite a long pause, he added, with a twinkle in his eye, "It can't be old age, for I will only be ninety-one my next birthday."

I laughed at his humor but a lump came into my throat. He was far from being good looking, but his philosophical attitude made him seem attractive to me.

I know a lady whose hair is white but whose face is as sweet as any girl of sixteen. Her every movement has the resiliency of youth.

A lecturer who has traveled much, said to me not long ago, "Wherever I go, I am appalled at the number of decrepit and forlorn old men that I meet—men who have apparently lost all interest in life and are just waiting—some very ungracefully—for the end to come." I could not disagree with him.

There is an old saying, "If a man is not handsome at twenty, healthy at thirty, nor wealthy at forty; he will be neither handsome, healthy nor wealthy." I devoutly hope that I might be an exception. I trust, since I failed at twenty, that I might, like some of my friends, have a beautiful old age.

Love

A thing that's written from the soul,
Is sure to find a receptive goal.

If I had power from above,
I'd fill the universe with love.
And not a soul, to latest date,
Would ever have a thought of hate.

Vancouver, B. C.

E. L. SPRING

TWO GENEALOGIES OF JESUS

BY J. M. SJODAHL

The two genealogies of our Lord as recorded in the first and third Gospels in the New Testament, were at one time regarded as one of the great difficulties in the Scriptures, seemingly not capable of a satisfactory solution. Scientific research has long ago found the truth concerning the matter and removed the difficulty, but even now it is sometimes argued that if there is contradiction in the accounts, as there seems to be, one of them, though part of the Bible, must be an historical blunder; or, perhaps both are wrong!

But, let the sincere Bible student rest assured that both accounts are correct, and that they do not contain any contradiction.

Matthew gives the genealogy of Joseph, who was in law the father of Jesus, and who in the genealogical public records of that time had the place which the name of the natural father would have had in an ordinary case. Matthew copies the record as he found it. According to that record, Jesus, as the legal son of Joseph, was the legal heir of the royal prerogatives of the house of David, for Joseph was a descendant of David through his son Solomon, who, by appointment, inherited the crown for himself and descendants forever.

Matthew wrote for the Hebrews, with the evident object in view of proving to them that Jesus, according to their own records, in his lineage fulfilled the predictions of the prophets of old that the Messiah should be of the seed of Abraham and the son of David. He begins with Abraham and follows the line down to Joseph, "the husband of Mary, of whom was born Jesus."

He does not, however, give every generation from Abraham to Jesus, but adjusts the list, so as to make three periods of an even fourteen generations each—one from Abraham to David, another from David to the Babylonian exile, and one from the exile to Jesus. In order to do that, he necessarily leaves out some less known names, but that does not affect the proof in the least, for the chain is unbroken, even if every link in it is not named separately. If it is shown that a man is a grandson of a descendant of Abraham, his blood relationship with the great ancestor is as well established as if the name of the father had also been inserted in the enumeration. And for the sake of memorizing, the arrangement in three groups of fourteen names in each is more practical than a complete list.

Matthew gives less prominence to Mary and more to Joseph. He wrote very early, and it is not to be supposed that the wonderful experiences of Mary, the mother of Jesus, at the time while she lived, were the subject of public discourses or writings. They were too sacred. She had hidden them in her own tender heart, and com-

municated them only to a few intimate friends. Hence the silence of Matthew concerning some things which later became generally known.

Luke gives the genealogy of Mary. He wrote for Gentile readers, addressing his treatise to one Theophilus, a noble Roman, no doubt, in order to correct misunderstandings that seem to have arisen on account of numerous records circulated concerning Jesus of Nazareth, but not authentic. Luke says he had a "perfect understanding of all things from the very first," and it is quite evident that he had his information concerning these things "from the very first" from someone near and dear to Mary, if not from Mary herself, for he could have had it from no one else.

Luke, as has been said, wrote for the entire world, and begins his genealogy with Jesus, the son of Mary, and traces the lineage backward to Adam, who, he says, was the son of God. The genealogies agree perfectly between Abraham and David, but from that point Matthew gives the genealogy of Joseph through Solomon, and Luke gives the genealogy of Mary through Nathan, another son of David. Both Joseph and Mary were of the house of David, one through the royal line, and the other through what has been called the shepherd line. There is no contradiction in the two records. They agree perfectly.

But why then does Luke say that Joseph was the son of Heli, while Matthew says he was the son of Jacob?

Luke uses Joseph's name instead of Mary's, for the simple reason that the Hebrews always wrote the name of the husband as the last link in the genealogical chain of the wife. It is generally accepted that they never permitted women to enter into their genealogical tables as one of the main links; consequently, when a family happened to end with a daughter, instead of naming her in the genealogy, her husband was named, since he was the son in the eyes of the law—"son-in-law." This explanation applies, no doubt, also to Neri, whom Luke connects with Salathiel. According to Matthew, and also I Chronicles, Jeconiah was the natural father of Salathiel, and Neri was, in Luke, his father-in-law.

This explanation is perfectly satisfactory, but mark that Luke does not say that Joseph was "the son" of Heli. The words "the son" are in the English version printed in Italics, because they are not part of the original text. They are inserted by the translators, as their understanding of it. They might as well have inserted the words "the son-in-law," or they might have rendered the verse thus: "Being (as was supposed) the son of Joseph, which was Heli's," or "belonged to Heli," and thus left the matter with the reader.

It is necessary that we should have two genealogical chains of Jesus. We need one to prove that he came of the lineage of the promised Messiah. Matthew furnishes this. We also need another to show that he, as the son of Mary, was the predicted "seed of the

woman," who was to overcome the serpent. Luke furnishes this. Both serve a necessary purpose.

Luke, besides, expressly states that God is the first link in this genealogical chain. God is the origin—not only the originator—of the entire race.

How the Heart Teaches Us a Law of God

BY HAROLD L. SNOW

[The author, on his recent release from the German mission, was stopping in Vienna for a time to see some autopsies in a big Austrian hospital. As one of the doctors was examining a human heart, one of the house surgeons remarked how wonderful it is that, despite its relatively small size, the heart receives a tenth of all the blood pumped to the various parts of the body. "The remark immediately put me in mind of our tithing system," says the author. The thoughts in the following writing then occurred to him—*Editors.*]

"Lubb-dub, lubb-dub, lubb-dub," beats the faithful heart of every healthy man, woman and child on earth. Little does one think of the consequences which would follow if that dependable, life-sustaining, muscular "pump" of the body should take a notion to rest, even for a very short time.

But the heart labors in an exacting environment. Let us consider the conditions under which it is most efficient. Just what does it expect in return for its services?

First of all the heart requires material with which to work: it must have enough blood to pump. Second, it must be free from injury and disease; and third, a condition must obtain which is of most vital importance: the heart must have for the use of its own tissues approximately one tenth of all the blood which passes through its chambers.

Just as the blood leaves the heart to furnish food and oxygen to every living cell of the body, there are two vessels which receive blood to be carried to the walls of the heart. Sometimes this muscular pump becomes diseased, and the blood-vessels of its walls become narrower than usual, allowing less than a tenth of the blood to flow to the heart muscles. Then the heart weakens, and when the body is called upon to work harder than usual, to run, or even to climb the stairs, the otherwise faithful pump has become too weak to supply the body with an adequate supply of blood to carry on the additional work.

Much like the heart, we humans toil day after day and month after month, storing up the necessities of life for ourselves and our loved ones. The Great Giver of all requires that we return to him one tenth of what we harvest. If we do not become so "narrow" as to inhibit the return of this portion of "blood" to the "Heart," then we have the right to look forward to the bounteous blessings which flow daily from that "Great Heart," the Source of everything that is really worth having.

ST. VALENTINE'S DAY

BY GEORGE D. KIRBY

St. Valentine's day, February 14, is the day upon which birds are supposed to select their mates, and for that reason it has been set apart, in some countries, as peculiarly appropriate for love-making. It is Cupid's day. There are Valentine parties and Valentine games, and in all of them love is the central idea.

On St. Valentine's day, the spirit of love is recognized more openly than at other times. The little winged god sends his arrows broadcast. They lurk in dainty missives of tinselled lace paper valentines that keep the postmen busy delivering them. They hide in the petals of violets and roses and the sweetest of floral tributes to Milady Fair from her adorer. They go through the land and leave in their wake happiness and heartease or disappointment and woe.

A considerable proportion of our American holidays are, before all else, children's festivals. However, the one observance that is not only pre-eminently, but almost universally, a young people's holiday is St. Valentine's day. The devotees of the February feast of sentiment include all members of the junior generation, from little tots too young to understand the significance of the exchange of pretty pictures.

One often wonders how St. Valentine's day ever got a start. It is said that in England and France the young folks were given to playing a game in which the names of all the girls and boys were written on tiny slips of paper, thrown into a general receptacle, and then drawn out lottery fashion, care being taken of course that each person drew the name of one of the other sex. The person thus drawn became one's valentine, and the allotment decreed by fate was supposed to impose upon the couple a sort of loyalty for the coming year. All this sounds very romantic and beautiful, but it must have mixed things up fearfully, and it is a question whether or not fate always selected the right maiden for the right man. Oddly enough the origin of St. Valentine's day would seem to give little warrant for the modern custom of exchanging on February 14 missives and epistles, either comic or sentimental.

Two churchmen, bearing the name of Valentine have sometimes been suggested as having possible connection with the origin of St. Valentine's day. Both bearers of the now magic name were accounted to possess miraculous powers for the sick. Students of history, and delvers into the love of tradition, have made various attempts, none wholly successful, explaining how the modern festival of mirth and sentiment derived its name. One of the most plausible theories is based on the fact

that in the olden days "v" and "g" were frequently interchangeable in popular speech. There is evidence that the Norman word *galatin*—a gallant and lover of the fair sex—was frequently written and pronounced *valantan*, or *valentin*.

As far back as 1621, when Valentine's day was already an established custom in England, we find one British writer attempting to explain its origin on the premise that about this time of year the birds choose their mates and that probably this suggested the custom of young men and maidens adopting the same season as a time for choosing valentines or special loving friends. An even more plausible explanation is that our latter-day feast of St. Valentine is merely the Christianized form of the classic Lupercalis—a feast held annually in Rome during the month of February in honor of Pan and Juno, and the chief feature of the ceremonies of which was the practice of placing the names of young women in a box or other receptacle from which they were drawn, as chance directed, by young men. As the story goes, the Christian clergy, despite repeated efforts, were never able to abolish this pagan practice. During the sixteenth century the church, in the person of St. Francis de Sales, "severely forbade the custom of valentines or giving boys in writing the names of girls to be admired and attended on by them." As a substitute, there was inaugurated the practice of giving billets containing the names of certain saints, but in the end St. Francis was no more successful in this crusade than his predecessors had been. The sentimental young folks returned to their old practices and restored the heart mart with all its old significance.

The custom soon spread from France to England, and was in high favor there as early as 1690. Shakespeare says of the day:

"I swear to thee by Cupid's strongest bow,
By his best arrow with the golden head,
By the simplicity of Venus's doves,
By that which kindleth souls and prospers loves."

In Shakespeare's day the approved observance of St. Valentine's festival seems to have taken the form of "challenging" valentines, with the understanding that he or she who said it first on meeting a person of the opposite sex should receive a present. In short, it was a custom very similar in effect to the Christmas gift greeting which long prevailed, and yet obtains in some parts of the United States. As time went on the practice was so amended that all the challenging was done by the young ladies, and all the giving of presents by the young men who were successfully challenged. This custom seems to have been the direct forerunner of the modern practice of exchanging printed or written valentines.

Like so many other days with a special signification, St. Valentine's day has, with many, lost its true meaning; it has become a day upon which many have no more the tender sentiment originally in-

tended. The custom of sending one's valentine anonymously, seems to be largely confined to the English speaking people, and the mushroom growth of the so-called comic valentines, horrible distortions of even clodhopper humor, is distinctively American. The gentle Dean Swift, in writing a friend, describes his first reception of a comic valentine: "I was seated in my library when the postman arrived, and I opened the bag. What was my surprise to find my first greeting on St. Valentine's morning to be a representation of a fat person, with a body like a pig and a head like a colt. Of course, it grieved me, for I always considered the day one devoted to everything beautiful in life. But I felt far more compassion for the unfortunate mental condition of the sender than I did for the feelings of the recipient, which were, I assure you, quite healed before I finished breakfast." The simplicity of this gentle protest, scarcely a rebuke, is pathetic.

In the country, Norfolk, England, as soon as it grows dark, packages are laid on door steps, the bell is rung and the bearer scoots away. The packages are supposed to contain presents, thus being a sort of combined Christmas and Hollowe'en. It is customary in parts of Europe for the young men to meet together on the village green in trials of strength. The young lad who is able to give most fluently the precise and indisputable reasons why he should be considered the best man, naturally has his choice of the maidens fair who are interested spectators of the contest. The losers, however, come in for the short end of the purse, for they are allowed to choose their maidens for the ensuing St. Valentine's day festivities according to their merit.

In Ireland, the great feature of St. Valentine's day is the breakdown dance. All the boys and girls engage in it, the couple dancing the longest winning the coveted applause. The victorious couple is looked upon as well-mated, and not infrequently a wedding follows during Eastertide. The dance itself is indeed a spectacle. With much ceremony the doors of the barn are lifted from their hinges, and the dance commences as soon as the fiddlers or the players of the bagpipes order the couples out. Goldsmith describes the dancers in his "Deserted Village:"

"The dancing pair that simply sought renown,
By holding out to tire each other down."

The absolute whole-heartedness of the dance and the fierceness of these tests of endurance must be seen to be appreciated. Though the occasion is one of the utmost jollity and good will, the contestants are earnest in their endeavors to win.

There have been some memorable St. Valentine days. Arizona may well be known as the "Valentine state," for she was admitted to the Union on February 14, 1912. President Taft signed the proclamation in the White House at ten o'clock in the morning, in the presence of a distinguished body of officials and Arizonians. The

state of Oregon was also admitted to the Union on St. Valentine's day, in 1859; hence she may lay claim to being the original "Valentine state."

The observance of Valentine's day, which two or three decades ago seemed to wane markedly, during the past few years has been restored to all its old popularity. The appearance of the souvenir post card fad, which was speedily adapted to Valentine's day purposes, was doubtless in part responsible for this. So was the appearance of valentine tokens more pretentious than any of the lace paper treasures of a generation or more ago. The young man who this February seeks as sentimental remembrance a twentieth-century girl, can expend almost any amount his pocket book will allow on such trifles as heart-shaped candy boxes, Valentine gift books, jewelry designed for this significant occasion, or flowers in a setting appropriate for the Valentine season. A growing observance of St. Valentine's day throughout the United States takes the form of Valentine parties. The opportunities for appropriate decorations and significant souvenirs have no equal, unless it be on Hallowe'en, and the very character of the day suggests innumerable games.

Youth, Today!

We are young! Today I can but wonder,
As I contemplate the mystic years ahead,
When Time shall wanton tear our loves asunder,
And on life's sunset crest we'll count our dead;

When age shall break youth's opalescent bubble,
Will life seem vacant, hushed, all weirdly still?
Shall we stand there amid the sod and stubble,
And wait with bended head the Reaper's will?

Or shall we so have labored in the daylight,
That old scenes changed, old friends to bid farewell,
New duties worthy step into the spotlight;
No time to brood; we're held in present's spell!

Fond mem'ries breathe a benediction kindly,
That softens all the lines, and tones the glare
Of today, yet we must be mindful
Lest the sombre hues may deepen as we stare,

And fill our livelong day with mauve and violet,
All dotted, striped, and plaided o'er with gray.
If I would be my life's efficient pilot,
I can better steer 'mid daytime's colors gay.

And so, today, prepare our lives for service,
That we may walk at setting of life's sun,
Not with heads bowed, hands folded without purpose,
But erect, with interest keen, till day is done!

Los Angeles, Calif.

FAWN HUNT WOOLLEY.

A CONSTANT REMINDER

BY GLEN PERRINS

Jane was a pretty little girl,—nice, sweet and lovable; but she had one bad habit, a habit which spoiled in some measure her popularity, not only with her folks but with her friends, neighbors and relatives as well. She scribbled on everything.

Wherever she went she carried a pencil tucked away somewhere. While she was around the house she wrote on newspapers and magazines, and if they were unavailable she would scratch with a pin on the chairs and other furniture.

Of course, her mother tried to break Jane of this bad habit,—she did everything to try to stop her from scribbling, but of no avail. At the neighbor's, even, Jane was just the same.

One day Jane was cured, however. And today, she has * * * but that were to tell the story. Perhaps we had better begin on that eventful day, for Jane, when her cure began.

"Jane," called her mother one afternoon, "I'm going shopping and I want you to be a good girl. * * * If you are, I'll bring you a pencil and the largest pad of paper you ever saw."

"And you won't care if I scribble then, will you?" replied Jane.

"Not at all," replied the mother, "if you limit your endeavors to the pad of paper."

And with that she left, and Jane was alone.

Could Jane resist the temptation? Let us watch her.

After her mother had gone, Jane wandered around the house, looking for something to do. It was not the first time she had been around it, and she felt that everything that had been done, had been done, and she let it rest at that. She stood beneath a large, shady tree, looking up at the roof.

"What will I do," murmured Jane. "What will I—"

But her thoughts were interrupted as she spied a large and rather smooth-faced stone, a marker in the wall of brick. "How nice my name would look up there," she thought; and suddenly she remembered the large white piece of chalk she had hid under the front porch.

Forgetting for a moment her mother's reward if she did not scribble, Jane hastened to the porch for her chalk. Then, quickly getting it, she ran back to the side of the house where the smooth-faced marker was located.

"Luckily," thought Jane, "the branches of the tree run near the house and I can easily reach the brick."

She was somewhat of a tom-boy that afternoon.

Clutching her chalk she climbed up into the tree and out on the

branch. It sagged a little, but Jane didn't notice,—she was too busily engaged in chalking her name on the marker.

Then while she was that near the marker, Jane thought she would scribble a little on the bricks nearby.

"Creak, creak," sounded the branch, and it began to sag.

"Jane! O, Jane," called out someone.

Was it her mother returning from town?

Jane tried to climb back up the branch, but it swayed dangerously, lower and lower.

"Mother," screamed Jane, dropping her chalk and holding on for dear life. "Help me, help me."

Luckily Jane had not aimed very high in her scribbling aspirations, and her mother standing on a chair caught her young daughter in time.

"Jane," said her mother as she led her by the hand into the house. "I'm going to punish you. I don't know how I'll do it, but you've got to be cured of your scribbling habit * * * I'm going to lock you up in your bedroom until you say you'll forget it."

And with that Jane was led to the room. The pad which her mother had hurriedly bought in town, together with the shiny new pencil was burned. Jane saw her mother do it.

Filled with resentment for a moment, when she was locked in her mother's bedroom, Jane took a pin and on the foot of her mother's large wooden-backed bed, she scratched, deeply: "This bed belongs to the old hen."

Imagine how she felt after she had done the scribbling. She tried to efface her act, but it was there to stay. What would her mother say? Jane began to cry. Her last act had cured her. She wanted to tell her mother what she had done, but she was afraid.

When her mother found her, Jane had cried herself to sleep, a very repentant girl. The mother realized that her daughter had at last been cured, and no more punishment was meted out.

Today * * * Jane is a grown woman, and the bed which she received at her marriage still stands in her bedroom, bearing the scribbling, "This bed belongs to the old hen,"—a constant reminder.

Prayer

At evening when the sun sinks in the West,
And all the labors of the day are o'er,
When Nature in it's sombre shades is dressed,
And peaceful quiet folds the earth once more;
'Tis then I turn to God, my anchor sure,
And thank him for his blessings manifold.
O, may I hold fast to the iron rod
And cherish all the gifts and grace of old,
Finding, at last, a place within his fold.

Mt. Pleasant

ALBERTA JACOBS

New Books

The Macmillan Company, New York, has just issued a very enlightening book, entitled *The Fruits of Mormonism*, by Franklin Stewart Harris, Ph. D., and Newbern Isaac Butt, B. S., both of the Brigham Young University and authors well known to the readers of the *Improvement Era*. A fitting text, expressing the spirit of the book, is quoted on the fly-leaf, from Matthew 7:16-20, beginning, "Ye shall know them by their fruits." As told in the introduction, the book deals with actual facts; exact figures have been sought, in order to make the study conform to the best scientific methods. The facts have been gathered from the United States Government Bureaus and official publications of states, counties and cities; and they deal with leading topics concerning the "Mormons": Education; leadership development; the "Mormons" as colonizers; attitude toward the government; patriotism; charity work and health work; "Mormon" women as mothers; marriage and divorce; chastity; a study of insanity, and the relation of "Mormons" to crime. The book shows clearly the effect of the philosophy of "Mormonism" on the lives of its members; the fruits are the result of the philosophy of "Mormonism" as it affects the lives of believers. The authors declare: "No special consideration has been given to the theological teachings of the Church; we have been concerned with the pragmatic tests showing its results and accomplishments." No attempt is made in the book to determine the truth or falsity of "Mormonism" as a religion; however, it is very clear that the fruits of "Mormonism" are the results of its religious teachings. The text shows that the social condition of the "Mormons" appears very favorable, when compared with other communities; and we must infer that this condition is a result of their philosophy. Dr. James E. Talmage, in the *Millennial Star*, says of the book, *The Fruits of Mormonism*: "It is the product of able scientists, working in accordance with recognized scientific methods, to which bias and prejudice are at once foreign and hostile. The title of the book is challenging; the contents are decisive. It is a book from which true estimates of 'Mormonism' may be obtained, based on the facts that exist in regard to their social welfare, and as compared with other peoples of the country." At all book stores; 146 pages; price \$1.75.

Will H. Brown, well known to readers of the *Improvement Era*, owing to his frequent articles on the subject of Tobacco, has recently issued a new book, *Tobacco Under the Searchlight*, which is a tactful treatment of a very timely topic, and which contains a forceful presentation of facts relating to the weed, and to the evils resulting from its use. There are 450 articles by one hundred physicians, writers and lecturers. The author has presented these facts without such ridicule as is generally turned upon the users of tobacco. The contents are a combination of the best that has been produced on the subject. The subject matter is classified under sixty-four set topics. Every person who wishes to be informed on one of the most important and timely topics of the day, will find it a very interesting and attractive book. It is published by the Standard Publishing Company, Eighth, Ninth, and Custer Streets, Cincinnati, Ohio; 235 pages; price \$1.75.

Bart of Kane County, and Other Stories, by Harrison R. Merrill, Post Publishing Company, Provo, Utah; 147 pages; on sale at Deseret Book Company, \$1.50. This book contains ten interesting stories, some of them published from various local publications, a number from the *Improvement Era*. The stories are good, clean and interesting, and lose none of their charm by being repeated. It has always seemed to us that many of the

stories in our home publications could well be used in book form and circulated among the people, in preference to many not so valuable that come from other sources. Mr. Merrill has a pleasing style and great skill in story telling. His stories always have a purpose. In this book, as he himself announces, it is to help some "boys, who are not sure which way to go, into a bigger, better life." At last, those who have so persistently asked for the story "The Pig and the Man," may now find it in this book. The story "Bart of Kane County" is now first published. The reader should be cautioned that the beautiful, attractive, vivacious, clean, winsome and elusive young lady, with whom Bart took his unconventional outing, was perhaps not one of flesh and blood. The writer likes to think she was the spirit of the great Bryce, Kanab, Kaibab, Rimrock, Grand—the spirit queen of the breaks and canyons of the south. The cover design is by Tel Bushman, and the frontispiece by George K. Lewis.

Discourses of Brigham Young, selected and arranged by Dr. John A. Widtsoe; published by the Deseret Book Company, Salt Lake City, Utah; 750 pages; price \$2.50. Our only criticism of this book is that it has been too long delayed in coming to light. Almost forty-nine years have elapsed since President Brigham Young closed his earthly career, in Salt Lake City. Since that time new generations have grown up, practically unacquainted with this great man, his personality, his counsel and advice, and his marvelous leadership. In this new volume, he speaks again, and his words will be edifying and inspiring to all who will read them. Elder John A. Widtsoe, who selected these quotations from President Young's sermons of which the book consists, has done his work well. He is an ardent admirer of the character of President Young and he has the sympathetic understanding of his life and teachings. The *Era* recommends that this book be read in every Latter-day Saint home. It has already been adopted as a text book for study by the Melchizedek Priesthood. For contents and further notice, see *Improvement Era*, December, 1925. Price to quorum members, single copy \$2; in packages of six, \$1.75 each.

The Life and Philosophy of W. H. Chamberlain, by R. V. Chamberlain, Salt Lake City: *Deseret News*, 1925.

This book will appeal to a large number of people of philosophical interests. W. H. Chamberlain was for many years a teacher in colleges and universities of Utah. His philosophy of life showed depth as well as breadth, as attested by the lasting impression made upon the lives of those who worked with him. Dr. R. V. Chamberlain, having been intimately associated with his brother in his intellectual struggles and having observed the crises through which the philosopher passed, is well qualified to interpret his thinking. This book contains not only a clear statement of very interesting and inspiring philosophy but a splendid explanation of the influences brought to bear upon W. H. Chamberlain through the many years of his life as a student, missionary of the Church of Jesus Christ of Latter-day Saints, and as a college teacher. The book is so interestingly written as to compel the attention of the reader throughout the entire treatment.—*Dr. E. E. Erickson.*

Elder Franklin Dewey Richards, born at Richmond, Mass., April 2, 1831. His life is interwoven with the early history of the Church of Jesus Christ of Latter-day Saints, as well as with its founding in the great west. He was baptized by his father in 1836, ordained a seventy in 1839, an apostle in 1849, and became President of the quorum of Twelve Apostles when Elder Lorenzo Snow was chosen President of the Church in 1898. He filled many missions at home and in foreign lands; his name is familiar to the Saints in all the world. He served the people all his days, in both re-

ligious and civil capacities. He held the important office of Probate Judge in Weber county from 1869 to 1883; was later Historian of the Church, and did much to preserve valuable data, civil and ecclesiastical; he was also president of the State Historical Society. He was an ideal Latter-day Saint, kind, fatherly, loving, a man who won the respect and confidence of all who knew him. He was among the first to call the young people together in a young people's association in Weber county, and always took an interest in their welfare, and was a leader among the people all his days. It is very fitting that the *Life of Franklin D. Richards* should be written by Franklin L. West, Ph. D., Dean of the Faculty of the Utah Agricultural College, and a grandson of his. Dr. West is well qualified to write the story of his grandfather's life. His love and admiration for his grandfather, with whom he was so closely associated for fourteen years of early life in Ogden, made the work which he has accomplished a labor of love, and an enjoyable task. He has written a splendid volume of 275 pages, treating his grandfather's ancestry and boyhood, and his labors and mission for the Church of Jesus Christ of Latter-day Saints both at home and abroad. The text touches important high points in President Richard's life in Nauvoo and upon the plains, and as president of the British mission, and dwells pleasantly upon his home and family life in Utah, especially in Ogden, where President Richards served in many important political positions. He was the founder and first editor of the *Ogden Junction*, and the author, with J. C. Little, of the splendid work *The Compendium*. He also served Weber county in the Utah Legislature. As Church Historian for many years, he was the means of preserving many records, and aided in supplying historical facts for Bancroft's *History of Utah*; as President of the Council of the Twelve, and in various capacities, his labors are interwoven with the history of the Church from the beginning of the State to the end of his life. His genealogical and temple work and the last delightful years of his life are pictured. Dr. West's book on his life and character will be read with great interest, and will awaken many pleasant memories in the hearts of the older people of the Church, and be a stimulus to the young people who may read it to follow in the footsteps of a man whose life was so worthy of emulation.

P r a y e r

When hope is stirring faintly—
And trouble holds its sway,
'Tis then the pure and saintly
In humbleness do pray.

They ask for clearer vision,
And courage to press on,
God's help and approbation
That fill the soul with song.

Prayer to God is elevating;
It strengthens and inspires,
Dispers, drives out, all hating,
And purifies desires.

Prayer stimulates our thinking,
Ennobles heart and mind,
The medium ever linking
God, heaven, and mankind.
Burdett, Alta., Canada.

Prayer brings our Savior nearer,
Grace comes from God above,
It makes the vision clearer,
We know and feel his love.

By prayer the soul's uplifted,
And love within us glows,
The evil thoughts are sifted,
The good within us grows.

We thank God for this medium
By which we learn his will,
For spirit-growth and freedom,
Life's mission to fulfil.

God, grant us thy protection,
While here on earth we stay,
Point out the right direction
And teach us how to pray.

ROBERT H. WALKER.

THE HOME

A Study for the Advanced Senior Class, M. I. A., 1925-26

LESSON XIII—HOME DEVOTION

- I. The Lecture:
 - I. Central or General Thought: *Prayer*. Definition of devotion: Feelings toward God expressed in worship; or, prayer, which is an act of worship: a. Morning prayer, (at the family altar; the breakfast table.) b. Evening prayer, (supper table.) c. Table prayer, "grace." d. Secret prayer. e. The Lord's prayer.
 - II. Respect or Regard for Each Member of the Home. a. The spirit of helpfulness. b. "Honor thy father and thy mother," etc. c. Story of the Prodigal Son. Luke 15:11-32.
 - III. Fireside or Hearthstone Stories: Home Evening: (Bring back the good old days when the family bell was rung for the family to gather and present themselves before father and mother to receive their advice and counsel, and engage in prayer.)
 - IV. Home Songs and Music. 1. Prayer is the soul's sincere desire. 2. Our mountain home so dear. 3. Love at home. 4. Home, sweet home. 5. Sweet hour of prayer. 6. Did you think to pray?

This earth was made for the home of man both for time and for eternity. D. & C. 88:20.

All the different races and tribes of people that inhabit the earth have some form of home devotion: the Indian in his tepee; the Savage in his hut;—a place in which to hide or rest—a place of refuge or safety from enemies;—the palace for the wealthy and the well-to-do, and the cottage for the common people of whom Abraham Lincoln said: "The Lord must have loved them, for he made so many of them."

The home should be a place of residence for father, mother, and children; and a wholesome custom once practiced by our people was to prepare the home free from debt or incumbrance and, in sacred prayer, dedicate the home to the purpose for which it was erected and builded—that of home devotion—a place where parents and children could live together in sweet communion in keeping with their most sacred feelings, fulfilling the law of the gospel, which requires all parents in Zion to teach their children to pray and to practice other fundamental principles of home devotion, which is the worship of God in the home. D. & C. 68:25-28.

In many well regulated homes family prayer is offered up as the family kneels around the breakfast table, or some family altar, where the Lord is thanked for the blessings of the past and future favors asked for, and then, before the food is partaken of, grace is said—thanks and acknowledgements are given for the food prepared. The senior member of the family present always takes charge and directs and each eligible member takes his turn when called upon.

At the close of the day, either at the evening meal or just before retiring for the night, the family again turn their hearts in prayer to the Giver of all blessings, both great and small. For the Lord is displeased with none except those who fail to acknowledge his hand in all things. D. & C. 59:21; 68:33; 10:5.

To engage in secret prayer is the privilege of each member of the family old enough to know its purpose and value.

Personal Communion With God: Daniel of old prayed to the living God and was spared from death by lions, etc.

Elijah prayed to the God of Abraham, Isaac and Jacob—the God of Israel—and fire came down from heaven and consumed his offering.

Joseph Smith, the boy prophet, prayed for knowledge and wisdom in response to the admonition of the Apostle James, and the heavens were opened and our eternal Father and his Son Jesus Christ revealed themselves as living and personal beings.

Nephi was heard and answered in his prayers, because he prayed with faith.

We should pray for what we need, rather than for what we want. A wise parent does not give a hammer and a looking glass to a child because it cries for them; neither does a child get the moon by crying for it.

The result of praying with faith is much like the result obtained from driving a car with clean spark plugs, and all other parts working in unison to obey all the motor laws that govern the machine; and the reverse is like one praying when the soul is unfit to receive an answer. Mosiah 11:24-25; Alma 9:26.

The Lord's prayer is a type, or example prayer. Many have developed the praying habit by repeating in early life the example which the Lord gave his disciples in answer to the request, "Lord, teach us how to pray."

Long Life in Usefulness is Promised Those who Honor Their Parents

"Cast your bread upon the waters and after many days it will return to you." Parents may expect a direct reflection of their teachings in the lives of their children, and the children will receive in return for their respect for father and mother, the same in kind and measure as they give their parents.

John Wanamaker's mother was a womanly woman in the best sense. She was an excellent housekeeper and the house in which they lived, with its neat walk, picket fence, and flowers, was one of the bright, attractive homes of the suburban district. Her love of flowers was a strong trait. All through her life at the various homes in which she lived, there was always a beautiful garden, and this early little home was no exception to the rule. She did what she could to train up her family in the nurture and admonition of the Lord. She taught them out of his holy book; she gave them precept upon precept, line upon line, here a little and there a little. She taught them frugality, industry and sound Christian morality, and herself led the way. I think I may safely say that I have seldom known a mother more devotedly attached to her children.

The flock of children whom she loved and trained with such devotion were six—John, the eldest, named for his grandfather; William; Elizabeth, the "Silver Heels" of her father's fancy, soft-spoken, with blue grey eyes; Mary Ellen, brown-eyed, quick of speech; Samuel; Francis Marion; and Bell.

Such a household meant, in their modest circumstances, work, rigid economy, sacrifice on the part of all. But it also meant joy, development, comradeship. The home life was happy and cheerful. The mother was of a hopeful, buoyant disposition; the father was cheery and lively. Despite his necessarily continuous hard work, he was often seen romping with the children and chasing them while they fled in screaming delight. He gathered them about him in the evenings, while the mother was finishing the day's tasks, and read to them or told them stories. Sometimes they all sang hymns or songs. It was an active, jolly family group. Mr. Wanamaker wrote of his father:

"A father's love in some respects outshines all but the mother's. He is a busy father, much absent, hard pressed with laborious work and unending cares, but never forgets the true son, for whom he would at any time give up his life.

"The softness, gentleness, and sweetness of mother is ever a full alabaster box.

but the boy remembers that his father's strong, steady arm always seemed to him as mighty as that of Samson in his first years.

"The home was noted for its warm hospitality. It was a popular meeting place for relatives and friends, and seldom did any one leave the house without Mr. Wanamaker's remarking to his wife, 'Elizabeth, haven't we something to give them;' or, Mrs. Wanamaker's quietly gathering a bouquet of flowers or selecting from their pantry some jelly, cake, or other delicacy for the visitors.

"The routine of the home life was undoubtedly much the same as that in thousands of homes all over the land both then and now. But it produced results little dreamed of by the actors in that simple life drama. The hard, daily task in the brickyard, performed with such clock-like regularity by the father, the loving discipline of the mother, that compelled obedience yet won love and loyalty that lasted through years, were factors in forming the character of John's religious and moral stability."

In reply to the questions once asked him, "Where did you get the inspiration to achieve so mightily? Where did you get that something that has spurred you onward to new endeavors? He replied: "From my parents."

At another time he wrote: "By precept and by example, the best mother a boy ever had taught me the lesson of diligence, without which no man need ever hope to succeed in business or any other legitimate profession."—From *The Romantic Rise of a Great American*.

Home Evenings

One of President Young's daughters gives this brief account of their early home evenings:

"At six o'clock every morning father punctually took the bell, and walking up and down the big, long hall of our home (The Lion House), vigorously rung what we often termed our 'death knell' to play, but it was only a summons to evening prayer. How we restlessly awaited the 'Amen,' when we could again be at our liberty. Now, I recall his many words of advice and wonderful counsel, his devotional talks on spiritual things, so unheeded by fun-loving, careless children.

"Often our uncles, John, Joseph, Phinneas, and Lorenzo, joined father at evening prayer and then we listened to what I know now, was most inspirational singing. All were rarely gifted in true tone production, especially father and uncle Joseph—their voices so full of expression, that even now, when I hear 'Come, come ye Saints,' and a 'Poor wayfaring man of grief,' I recall every note of their musical interpretation vividly; they were natural musicians of the old sing-song style, true to tone production, without study or special training.

"I do not remember father calling on any member of his immediate household for family prayer, only occasionally Uncle Joseph or Uncle John who were present, and at times were asked to pray. But no matter who prayed, father always gave spiritual advice and counsel to all present."

II. Thought Exchange.

III. Problems:

1. What is meant by the saying: "Pray unceasingly"?
2. What value do you place upon prayer in the home?
3. What essentials make a home fit for prayer?
4. Does the fact that many pray at the same time affect your prayers?
5. Have the discoveries in Radio increased or decreased your faith in prayer?
6. What difference may result in prayer offered in doubt and one offered with the complete surrender of human will and desire to the will of the Lord?
7. Should father do all the praying?

IV. Social Period.

V. Announcements and Assignments.

LESSON XIV—CULTURE IN THE HOME

I. The Lecture:

The Home is the progenitor of civilization; the author of all the higher arts of man. So often have these ideas been expressed that their meaning is becoming almost trite, and yet the profound truth of the vital importance of the home in the work of civilization should never for one moment be forgotten.

A glance into the history of any nation reveals the fact, and the more exhaustive the study of the life of all nations, the more astounding becomes the knowledge that the family unit has been the most powerful agent for good or for bad throughout the ages.

The value of a civilization depends upon the value of its homes. The golden ages in all nations have been contemporaneous with the golden epoch in the homes. On the other hand, wherever the sanctity of the home has been despised, where life has been over elaborate, profligate, that nation and that civilization have crumbled away. If religion, the fine arts, and the higher virtues are to live they must be cherished in the home.

The home was established first because of dire need. Man, to exist, had to fight arduously against all nature and his fellow man. But in our day more subtle, and in many ways, more dangerous, enemies beset the home. To survive, it must conquer these. It must not merely be a home with people in it, but a "Home" with true culture in it.

In order to hope to attain the ideal, the persons wishing to make a home must start right. They must build their new hopes in the firm rock of religion, for no stable family life has ever existed for any length of time that was not founded in religion.

As making a real home is the most important task of young married people, it is also the most difficult. If the home is to possess that peculiar quality which differentiates it from a mere public institution, there must be a loving interest, cooperation, and loyalty between each member and every other. These qualities will develop largely through the proper attitude of the parents to each other. The children will then automatically acquire the correct attitude.

To the father falls the lot not only of possessing the right mental attitude toward his wife and family, but of supplying the necessary physical environment. He must give to his family those necessities of life which inspire a decent standard of living.

The mother must create largely the spiritual tone of the home. She should understand "good taste" in the arrangement of the home so that it will be attractive. She should be able to execute or to supervise good housekeeping, cooking, serving, nursing. For children and husbands are hopelessly handicapped unless the machinery of their homes is running smoothly.

All members of the family should feel responsible for and should aim to contribute at least some of those elements which help to develop cultured citizens. Important among these are music, art and social entertainments.

II. Thought Exchange:

What is the home? Why is a home not a home without children? What is "culture"? Why did family life of necessity develop? Give the history of family life: 1. Primitive beginnings. 2. Early Greek. 3. Late Greek. 4. Early Roman. 5. Late Roman. 6. The English Home. 7. The American Home.

Factors developing culture in the Home:

Importance of religious basis: -What standards should the Church demand of persons wishing to marry?

Cooperation and loyalty: a. Between parents. b. Between parents and children. c. What is the essential element which differentiates the home from a mere public institution?

Duties of the father toward the home: a. Spirit of interest and cooperation. b. Ability to provide the minimum physical requirements: 1. Due house space of occupants. 2. Food. 3. Shelter. 4. Clothing. 5. Medical care. 6. Necessary recreation.

Duties of the mother toward the home: a. Subtle home spirit. b. Interest in problems and worries of children and husband. c. Good, neat housekeeping. d. Nursing. e. Good cooking. Results of bad cooking?

Duties of children toward the home.

Cultural Agencies: 1. Good physical environment. 2. Artistic taste in the home arrangement. 3. Music. 4. Art. 5. Home entertainments.

III. Suggested Questions by Class.

IV. Social Period: Demonstrate Cultural Music for the home.

V. Announcements and Assignments.

LESSON XV—HOME HOSPITALITY

I. The Lecture:

1. Meaning of hospitality. A real welcome vs. outward show. Formality as an aid and as an obstruction to hospitality. Type of hospitality usually extended and expected by different classes, e. g., the sheep herder, the cowboy, the southern farmer, the city merchant, etc.

2. Those to whom hospitality should be extended and circumstances under which each should have consideration. a. The family: Making children feel at home by having the home the place where they like to be. Consideration of children, of rights of each other and of parents. The bond that brings the married children back to the parental home. b. Relatives: Consideration of visiting relatives for their hosts. Frequent imposition on relatives who are well located. The country-cousin idea. c. Friends: The real basis of hospitality is friendship. Congenial spirits. Entertainment in home as a means of extending circle of friends. d. Special guests: Those who are entertained for professional and business reasons. Entertainment of public and Church officials. The importance of being able to make strangers feel at ease as guests.

3. Those to whom hospitality should not be extended. a. Persons of low character. Danger of such individuals in associating with the family. Value of the formal conventions in protecting people from this type of person. Persons who force their unwelcome attention on others. b. Persons having disease and other conditions that would be a menace to the family. Sentiment may urge to bring persons with contagious diseases into the home, but wisdom usually directs that they should go to hospitals and other special places having facilities to give the special care they need. c. Persons who would give false ideas and ideals or who would sow discontent among members of the family.

4. What should be the real basis of hospitality? a. A true welcome. Giving the guest a real place in the household. Sailing under no false colors. Frankness. b. False, trying to show off. Being inconsistent in spending too much to make a show in entertaining. Living above one's means to impress guests. Not being one's true self in presence of guests.

5. Special consideration that guests should receive. a. They should be given the best one has: food, favorable place at the table, comfortable

chairs, good bed. The guest should be given constant consideration by having the favorable situations. b. Reception should be cordial. The meeting of guests important. If cold, they have difficulty in feeling themselves welcome. c. Entertainment should not be overdone. Comfort of the guest should be looked after, but he should not be hounded every minute. He may want some time to himself and should be given an opportunity to do as he chooses at least part of the time. d. The spirit in which guests are received more important than that they be given luxuries. Apologies unnecessary so long as the best one can afford is given.

6. Unity in family regarding guests. If either husband or wife is less cordial than the other toward guests, great embarrassment may result. Each member of the family should take special interest in guests of the other. Husband should show consideration for wife in guests he brings. If possible she should know about them in advance, but in any case, she should make welcome those who are brought home, and if a mistake has been made, the score may be settled later in private without making the guest ill at ease. Guests of the children should be welcomed by parents, and children should be considerate and polite to all visitors in the home.

7. Items to aid hospitality. a. Comfortable sleeping quarters. If possible supply type of bed guest is used to, with ample covering. Avoid assigning undesirable bed fellows. Ventilation. b. Catering to special food desires of guests. Those who are on a special diet. Cooking to taste. Seasoning. c. Music. Instruments. Having the children practice their music lessons on guests. Imposing ragtime on those with classical tastes and vice versa. Good music an easy means of entertaining guests. Almost universal appeal. d. Books. Most guests like to read and would often rather be left quietly to read a book than required to hear all of everyone's experiences. Cultural value of good books in the home. e. Turn conversation toward interests of guests. f. Avoid spending too much time showing off children's talents and possessions to guests. g. In conversation avoid gossip and the recounting of personal misfortune. Books, music, art, travel, education, and public affairs are much safer topics of conversation. h. Be agreeable but do not obtrude too much on guest's privacy. Children are often allowed to wear out the guests by mauling them.

8. Duties of guest to the host. Courtesies should be received in the spirit in which they are given. Guest should not take advantage of his position and demand special consideration. He should insist on causing as little trouble as possible. Expression of appreciation on leaving. Later letters and cards of thanks.

II. Thought Exchange:

1. What are some of the fundamental principles underlying hospitality?
2. Discuss the situation of the person who would spend a large sum elaborately entertaining a wealthy friend and who would treat shabbily a relative or friend who happened to be poor.
3. Enumerate some of the complications which might arise out of the fact that the husband or wife might be hostile to the guests of the other.
4. Compare the home and the hotel or other public houses as desirable places in which to entertain guests.
5. What kinds of individuals should not be given the hospitality of the home?
6. What are some of the obligations of a guest to his host?
7. Discuss the problems of guests being annoyed by children's undue familiarity.

III. Problems Suggested by the Class.

IV. Social Period.

V. Announcements and Assignments.

LESSON XVI—HOBBIES

I. The Lecture:

The hurried nervous pace set by industrial civilization forces us to such fast modes of travel that they leave us neither time to relax and realize what we are passing, or to anticipate what may be just before us. It is very well to fly when the cause is justifiable, but there are occasions when hobby riding will be found a far more delightful mode of travel, and one which will afford us the opportunity to see, feel and express joy in living. Are we going to allow this healthful, invigorating yet relaxing mode of travel to become extinct?

In the fields of leisure may be found the freedom of the out of doors, with all the beauties and wonders of nature; the opportunity to read and study the books that best suit our taste; time for self examination and experimenting; and time for friends who are most congenial. Consequently should not leisure bring forth the best that is in us? And should it not find expression in purposeful hobbies—hobbies that will strengthen and make our personalities distinctive, and which will influence every undertaking and experience in life?

It will be found surprisingly easy to out distance over indulged, matter of fact, fad ridden hobbies, by first making our hobby a favorite diversion; second, it should be given creative fodder, and plenty of it, mixed with ambition; third, it should be groomed with a purpose; and fourth, it must be ridden with determination to its goal.

Have we ever thought what would happen to us or what we would do if love and interest were taken from what we are doing? With a hobby we may have something to fall back on, something in our old age to keep and maintain for us an interest in life.

From among our friends we may find the following hobbies which have made permanent impressions on their personalities, such as: keeping young, love of nature, art, music, dressing up common things and making them attractive, being orderly, loving work, saving and accumulating something for future use, bringing sunshine into the lives of those less fortunate, or helping others to help themselves, as has been the hobby of many. Henry Ford, John Wanamaker, and Andrew Carnegie are praiseworthy examples.

Cultivating the play spirit has great personal and social benefits and is a hobby we need in order to keep young. Another necessary hobby for renewing youth is to keep actively interested in the young people. The following are a few of the many hobbies which may be made purposeful: book reviewing, writing poetry, social service work (which may be furnished through the organization of the Relief Society), camping, hiking, and using the camera with a purpose, for example, to collect beautiful trees, birds, or animals.

There is a widow in our community whose hobby has been the remembering of the birth dates of the members of each household in which she has served as a nurse. After many years the accumulation of dates has come to out number the days of the year, but instead of becoming a burden to her, has become a source of deep pleasure, and has broadened her contact and strengthened her personal interest in life.

Every Sunday morning for years we have had a beautiful basket of flowers brought to the church by a sister who has made a hobby of flower culture, and who shares and inspires us with her love for the beautiful.

Nothing will more effectively develop concentration and creative ability than for our children to be allowed to have hobbies of their own, something in which they are deeply interested, for they are then eager to give it their best thought and attention. Let us give our boys freedom enough to allow

their natural bent to discover itself. Perhaps it is not always wise for us to insist that our children stick to one thing against their inclination, for if the interest cease to exist, the mind can not react effectively. May we not expect the yearnings of a boy's mind to jump from one thing to another?

The adoption of a positive mental attitude is essential in making home hobbies successful; for example, families may make themselves distinctive and strong by maintaining the hobby of exemplifying the virtues—integrity, thrift, generosity, hospitality, and so we might continue to enumerate family characteristics which show mental and moral strength.

While hobbyists usually do their riding alone, should we not also revive the almost forgotten style of tandem riding for mother and father, hoping they may again renew the spirit of play and find together new changes of interest which will bring them rest and a new zest for living.

II. Thought Exchange.

III. Problems:

Is it more beneficial for a child to have a variety of hobbies of his own choosing, or to be required to concentrate on one?

Why is hobby-riding a healthful exercise? Give examples?

How may we direct our individuality and make ourselves distinctive? Give examples.

What are some of the hobbies in which both father and mother may enjoyably participate?

IV. Social Period:

Give examples of hobbies that have proved remunerative. Tell humorous stories of entertaining guests.—*Mother Mason*, Chapter III.

V. Announcements and Assignments.

Note: The Gleaners are soliciting the cooperation of parents in helping to make this sheaf a success—"In appreciation I will endeavor to make possible one hour of daily diversion for my mother." A five-minute dialogue delivering the message of this sheaf was published in the August number of the *Young Woman's Journal*. It would be fitting to have Gleaners present this beautiful dramatization in connection with this lesson.

Suitable Sacred Solos

Suggestions from the Church Music Committee

The following list of Sacred Solos has been selected and classified by the Church Music Committee from the catalogue of Novello & Co. It is hoped the songs here listed will be valuable additions to the repertoires of singers throughout the Church. Order through local music dealers or direct from H. W. Gray Co., 159 E. 48th St., New York, N. Y.

Title	Composer	Grade	Vocal Range	Length	Occasion	Remarks
<i>How Long Wilt Thou Forget Me, O Lord</i>	Wm. A. Oetling	Dif.	Low High	Long	Gen.	Organ Accom.
<i>O, For A Closer Walk With God</i>	Myles B. Foster	Mod. Sim.	Metzo Low	Long	Gen.	Violin Obliga- to. Arrange- ment for Or- gan Accom.

Title	Composer	Grade	Vocal Range	Length	Occasion	Remarks
<i>There Is A Green Hill Far Away</i>	Chas. Gounod	Mod. Dif.	High Med.	Mod. Long	Gen.	
<i>Hark, Hark, My Soul</i>	Percy E. Fletcher	Mod. Dif.	Low High	Long	Gen.	Rather lengthy
<i>Lead Kindly Light</i>	D. Pughe Evans	Mod. Dif.	High Low Med.		Gen. Long and Funeral	
<i>Come Unto Me</i>	William Coenen	Med.	High Med. Low	Very Long	Gen.	(I Came to Jesus As I Was) Rec. at beginning. Parts very melodious.
<i>Whosoever Drink- eth of this Water—from (Woman of Samaria)</i>	Wm. Sterndale Bennett	Sim.	Med.	Short	Gen.	
<i>The Dawn of Easter</i>	J. Christopher Marks	Sim.	Sop. Tenor	Very Long	Easter	
<i>Offering</i>	Edward F. Laubin	Mod. Dif.	Con.	Med.	Gen.	
<i>God Is My Strong Salvation</i>	E. Lang	Mod. Dif.	Bar.	Mod. Long	Gen.	Very pleasing
<i>Thus Saith The Lord—from Oratorio The Last Judgment</i>	Spohr	Dif.	Bass	Long	Gen.	
<i>Cradle Song of Bethlehem Can- tata (Nativity)</i>	Henry Houseley	Sim.	Med.	Mod. Long	Xmas	Beautiful
<i>Christmas Lullaby</i>	Walter E. Hartley	Sim.	Med.	Med.	Xmas	Lovely melody
<i>The Homeland</i>	Harvey B. Gaul	Sim.	High	Med.	Gen. Organ Funeral	Accom.
<i>Rec. Then Led They Jesus. Pro- cession March.</i>	From Oratorio St. Peter, by Jules Bene- dict.	Mod. Dif.	Con. and Bar.	Long	Gen.	
<i>Far From My Heavenly Home.</i>	Alicia A. Needham	Sim.	Con. and Bar.	Mod.	Gen.	Very sweet
<i>The Virgin's Lul- laby</i>	Sebastian Mathews	Dif.	Sop.	Short	Xmas	Very sweet
<i>As Pants The Heart</i>	Earnest Newton	Rather Sim.	Med.	Short	Gen.	Good
<i>Souls of The Righteous</i>	T. Tertius Noble	Sim.	High	Med.	Gen.	
<i>I Will Lift Up Mine Eyes</i>	Raphael Navarro	Mod. Dif.	High	Long	Gen.	
<i>At Eventide</i>	Frances McCollin	Mod. Dif.	High	Mod. Long	Gen.	

Title	Composer	Grade	Vocal Range	Length	Occasion	Remarks
<i>Out of the Deep</i>	J. Christopher Marks	Sim.	Low High	Mod. Long	Gen.	Very simple
<i>Hold Thou Me Up</i>	Samuel R. Gaines	Mod. Dif.	High Low	Long	Gen.	Quite strong
<i>A Song of Christ- mas</i>	Clarence Dickenson T. Frederick	Sim.	High	Very Short	Xmas	
<i>God That Madest Earth and Heaven</i>	H. Candlyn	Mod. Sim.	High	Short	Gen.	
<i>Lead Kindly Light</i>	Mark Andrews	Dif.	High	Long	Gen.	Organ Accom. Pretentious.
<i>Tarry With Me, O My Savior</i>	Samuel A. Baldwin	Mod. Dif.	High Med.	Long	Gen.	Quite tuneful
<i>Sunset</i>	E. Elliot Button	Dif.	High	Med. Long	Gen.	Violin Obliga- to.
<i>Supplication</i>	Thomas Adams	Sim.	Low	Med.	Gen.	Tuneful
<i>I Will Lift Mine Eyes unto the Hills</i>	Zrolka	Very Dif.	Low	Med.	Gen.	Fine
<i>Eventide</i>	John E. West	Extremely Dif.	Con.	Long	Gen.	
<i>O Holy Father</i>	Herbert Ralph Ward	Sim.	High	Med.	Gen.	Tuneful
<i>In The Secret of His Presence</i>	D. D. Wood	Very Sim.	Med.	Very Short	Gen.	Hymnal
<i>Hymn To The Night</i>	Campbell Tipton	Very Dif.	High Low	Med.	Gen.	Beautiful
<i>In An Oriental Manger</i>	Robert Hunt- ington Terry	Mod. Sim.	Med.	Med.	Gen.	
<i>Roll Out, O Song</i>	David Stanley Smith	Very Dif.	Very High	Med.	Gen.	Organ Accom.
<i>The King of Love My Shepherd Is</i>	Lily Strickland	Sim.	High	Long	Gen.	
<i>To The Infinite</i>	Franz Schubert	Dif.	Med.	Long	Gen.	Very fine
<i>Nearer My God To Thee</i>	Angelo M. Read	Sim.	Med.	Short	Gen.	Organ Accom.
<i>For So Hath The Lord—from St. Paul</i>	Felix Mendelssohn Bartholdy	Dif.	Bass and Tenor	Long	Gen.	Alternative rec. followed by duet
<i>I Will Not Be Afraid</i>	C. Sivinnerton Heap	Mod. Dif.	Bass and Tenor	Very Long	Gen.	Long intro. Quite Preten- tious
<i>The Lord Is My Shepherd</i>	Lewis M. Isaacs	Sim.	Con. and Tenor	Med.	Gen.	Solo short; tenor solo followed by duet
<i>Nearer My God To Thee</i>	Frederick Mason	Dif.	Sop. and Tenor	Long	Funeral	Organ Accom.
<i>God Ever Near</i>	Clarence Dickinson	Mod. Dif.	Bar. and Con.	Med.	Gen.	Very tuneful

LIFE WEAVING

BY A. C. DEAN HEWER

We are weaving with our daily actions, in words, and thoughts, a pattern that some day we are to be lifted up high enough to look down on as a whole, and see how it looks when finished.

We shall be able to see where we made blunders, not quite understanding the work we had to do, and other times where we substituted our own design instead of keeping to the one set us by our Teacher.

One day we have a blue thread given us for hope, but what is the use of hoping when everything is sure to go wrong, as it always does?

And so in parts the choice blue thread is left out. Yet hope *should* spring eternal in the human breast.

The guard on a train shows a green flag or light, to signify that "*all is well, go ahead.*"

Sometimes we forget who is our guard, and we grow afraid, and the green strand gets tangled at that place, and does not look so smooth as it should.

Red is *danger*, a sign for our protection, (to warn us to be careful also). The red blood sprinkled at the doors of the Israelites, kept the destroyer from entering at the doors of the Israelites, kept the destroyer from entering their homes; and so protected them from losing their first-born sons.

But the red part has been left out of our pattern in places, leaving a way open for temptation to enter. We forgot that the blood of Jesus Christ was shed for us, and so here the pattern became very spoiled, and to look at it means pain in remembrance.

Between all the varied colors lies a darker shade to keep them from clashing, or looking discordant while the design is worked in. That is our daily-being-alive part of the pattern, the background of the canvas as it were.

But to give vivid life and tone there are two threads to use, to throw into relief the whole, one of silver, one of gold.

The silver one is to keep ourselves unspotted from the world; not to listen to an unclean tale or jest, any more than to live uncleanly. Every time an impure thought crosses our minds the glistening whiteness of our silver thread is gone; and if we act impurely then how much more is its shining whiteness lost to view.

Oh, the pity of it! We may control our erring tongues in measure; but our thoughts run loosely, touching on some tale we have heard that leaves a dark stain on the cleanness of our minds.

Until we see, as it were, with the eye of God, the work we have

done, and find our lovely silver thread discolored and woven all awry, we do not realize how often we have erred in this way.

The chief thread of all is the shining golden strand of prayer.

Without that one running in and out, and along by all the rest, we can achieve no success.

"Pray without ceasing," said Paul who knew the mind of God.

Not always is it necessary to enter our secret chamber and bend our knees before we can pray to our Father in Heaven.

"Prayer is the soul's sincere desire

Unuttered, or expressed.

The upward glancing of an eye."

So that, "through all our day," we can live, and move, and have our being before the Lord in prayer.

How important the gold thread of prayer is in the design of our life, Jesus knew, for he taught his disciples that "men ought always to pray and not faint."

Yet how often the golden thread is dimmed, or left out altogether, we see with regret as we look back upon our life which was at the beginning the fair gift of God.

In one place the brightness shines with a radiance almost divine,

Oh, yes! it was here we had such sorrow that unless we prayed unceasingly we could not have endured the pain of it; or, so it seemed at the time, but now we understand that suffering made us walk softly, and hold our heavenly Father's hand, afraid to let go, which is the way he would have us do at all times.

Let those of us who have not finished our weaving take heed, and keep the work as perfect as we can from now onward, so that joy, rather than regret, shall fill our beings when we at last are allowed to look upon the completed design by God our father.

Hobart, Tasmania

Dream On, O Youth

Dream on, O youth! dream on! nor fear the morrow
Will bring a hindrance of your firm desire,
But ever bless the fate that granted power
To kindle your creative self with fire.
For dreams are insights into future glories,
And hope eternal springs within the breast;
Hope on, O youth! Hope on! in all endeavors,
Its magic wand is helpful in the quest.
Olympian heights may shine out far before you.
Doubt not your strength to scale the rugged peak,
For latent powers wait your each requirement,
To lift you to the goal that you may seek.
And ne'er forget the wondrous gifts within you,
For you may be as God now is some day.
With faith renewed, work on, nor shun the dreaming,
And to your soul 'twill point the better way.

Raymond, Canada.

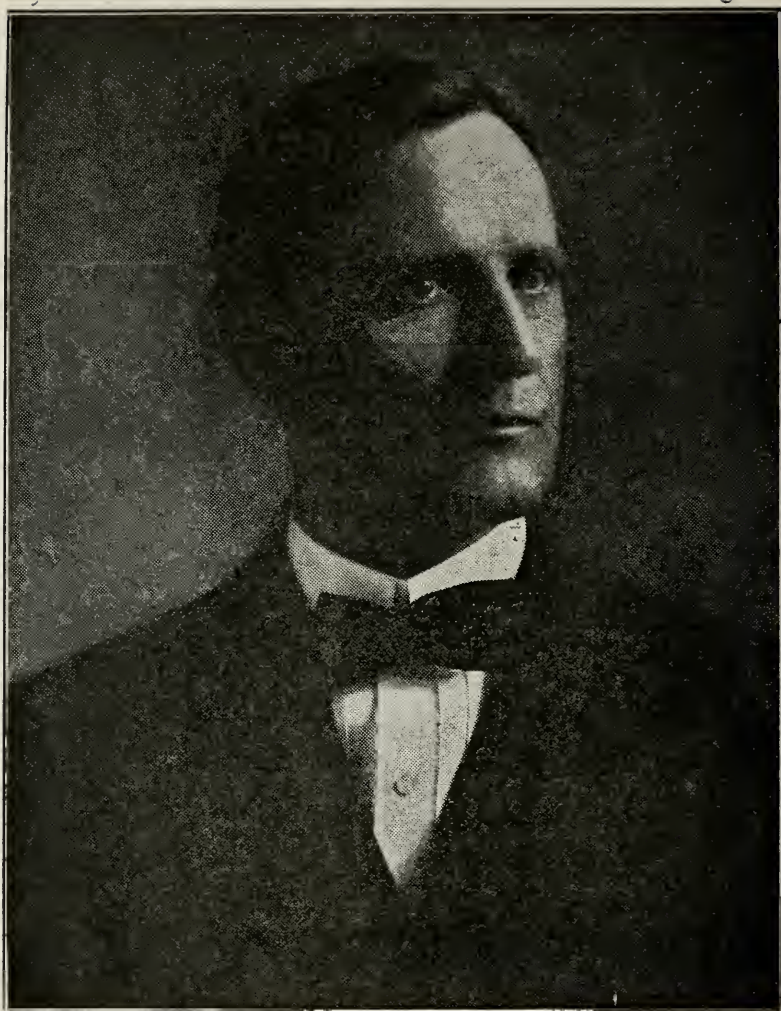
HELEN KIMBALL ORGILL



THOMAS DANIELS BROWN, SR., AND SONS, FARR WEST WARD,
WEBER COUNTY, UTAH

Top row, left to right: Joseph, Lemuel, Harry, Reuben, and Thomas, Jr.
Bottom row: Alman Dell, Thomas Daniels Brown, Sr., and Jethro.

This page is an appreciation, by his sons, of Thomas D. Brown, Sr., who was born at Wigan, Lancashire, England, December 15, 1838, the son of Richard and Margaret Parkinson Brown. At the age of Twenty-three, he joined the Church of Jesus Christ of Latter-day Saints; and in 1861 he married Esther Wardle, emigrating to Utah at that time. He remained in New York for a year, earning means to bring them West; here their son Joseph was born. Before reaching Omaha, in 1862, an accidental fire destroyed all their belongings, leaving them destitute; but notwithstanding, they continued on their way to Salt Lake Valley. After pioneer experiences at Salt Lake City, Ogden, and Mound Fort, they settled in Harrisville, Utah, in 1867. They had eight sons and four daughters; of these, Sarah Ann died at the age of fifty years, the youngest son died twelve hours after birth, while his father was in England on a mission. Five of the remaining sons have filled honorable missions abroad; all have been married in the temple, and have large families, of which they are justly proud. They have held many responsible positions in the various wards where they have resided, and are ardent workers for the truth. One has been chorister for twenty-five years; one, seventeen years in the bishopric; another served seventeen years in the Mutual Improvement Association as president of a ward and in stake work; still another has presided in the Seventy's quorum for twenty years. Joseph, Thomas, Jr., Lemuel and Reuben moved to Idaho in the 90's where they have made excellent records as citizens and done good work in the reclamation of the Snake river and Gentile valleys. The mother died October 28, 1915. The father is now eighty-seven years of age, and is greatly beloved by his numerous posterity. He has ninety grandchildren and fifty great-grandchildren, who are greatly appreciative of the many blessings they now enjoy in this goodly land because of the faith and labors of their grandparents.—A. D. Brown, Supt. Y. M. M. I. A., North Weber stake. Ogden, R. D. No. 2.



LYMAN ROYAL MARTINEAU

Born at Parowan, Iron county, Utah, April 21, 1859; died at Salt Lake City, Utah, January 4, 1926.

Elder Martineau was a member of the general board of the Y. M. M. I. A., appointed in 1905. He was a son of James Henry Martineau, an early pioneer of Utah, and Susan Julia Sherman. His father was prominent as a founder of Parowan, in 1851. Lyman R. was baptized at the age of eight; was graduated from the Brigham Young College at Logan, Utah, in May, 1879; and was making preparations for entry to Cornell University for a law course, when he was called to Great Britain, where he labored for two and a half years as a missionary. While there he visited Denmark, Norway, Sweden, Germany, Holland, Belgium and France. He was secretary a part of the time for the British mission at Liverpool, England.

In 1881, he brought a company of immigrants to Utah in the steam-

ship *Wyoming*. Soon after his return home, October 22, 1881, he was ordained a high priest, and was appointed Stake Superintendent of the Y. M. M. I. A. in Cache stake, serving efficiently in the position for many years. He married Alley Preston, daughter of Bishop Wm. B. Preston and Harriet Ann Thatcher, on December 29, 1881, which union was blessed with eight children. His wife died in Salt Lake City, September 15, 1907. In Logan, Elder Martineau served as a member of the Logan City Council; as assessor and collector for Cache county; and as a member of the High Council of Cache stake, holding the latter office until he removed to Salt Lake City, in 1904. For a number of years he acted as Federal Appraiser for Utah for the Federal Land Bank of Berkeley, California. He acted as a member of the State Industrial School Board in 1894-95; and was a member of the Brigham Young College board of trustees for several years. In 1908, he was a candidate for Congress from Utah on the Democratic ticket, but was defeated by the Republican candidate. On September 30, 1913, he married Emmeline Cannon, daughter of John Q. and Annie Wells Cannon, and this union was blessed with four children.

At the funeral services held January 7, 1926, at the residence in Salt Lake City, President Anthony W. Ivins, and Elder Preston Nibley of the General Board Y. M. M. I. A. were the speakers. There was a profusion of floral tributes, and deserved eulogies were given of Elder Martineau's life and character. Many prominent people were in attendance. Bishop H. M. Taggart, of Hawthorne ward conducted the services. Several beautiful hymns were sung. His body was taken to Logan for interment. Further services were held there.

The following resolutions were passed by the General Board of the Young Men's Mutual Improvement Association, January 6, expressing their appreciation for his labors and their estimate of the excellent work he has accomplished among the Mutual Improvement Association members:

The members of the General Board of Young Men's Mutual Improvement Association express to the family of Elder Lyman R. Martineau their deep sympathy in the loss of their husband and father.

Brother Martineau has been a faithful worker in the Mutual Improvement Associations for fifty years, as a Ward President, as Superintendent of Cache stake, and as a member for many years of the General Board, in each of which positions he has been loyal, energetic, and untiring in his service.

Of late years his work on the General Board has been largely with the Junior department in which he has rendered especial service in the organization and development of the Boy Scout work in the Church.

In his passing, the General Board of Y. M. M. I. A. feels keenly the loss of a faithful co-worker, a true friend and a devoted Latter-day Saint.

We express to his wife and children our deep sympathy and love, and pray that the consoling presence of the Holy Spirit shall abide in their hearts and home and that the rich blessings of God our Father shall attend them all their days.

GENERAL BOARD Y. M. M. I. A.,

GEORGE ALBERT SMITH, General Superintendent.

MESSAGES FROM THE MISSIONS

Baptisms in South America—More Missionaries Wanted

In a letter to the First Presidency, dated December 15, 1925, at Buenos Aires, South America, Elder Melvin J. Ballard of the Council of the Twelve, who, with Elders Rulon S. Wells and Rey L. Pratt, both of the First Council of Seventy, left New York about November 14 to open a new mission in South America, reports their safe arrival at Buenos Aires on Sunday, December 6, 1925. He says two members of the Church, Brothers Friedrichs and Hoppe, met them at the dock, and had arranged for a cottage meeting that afternoon. He then proceeds:

"We had a small group of their friends present. In conversation with them afterwards, we found some of them well informed and earnestly desirous of joining the Church. We held another cottage meeting December 10, after which some others applied for baptism. After questioning them, we were convinced that they were worthy, so that on Saturday evening of December 12, I had the pleasure of baptizing in the Rio de La Plata six persons: a brother and sister Kullick and a brother and sister Biebersdorf, and two young girls, one a child of the Kullicks, and the other an adopted child of Brother Fredericks.

"These are our first baptisms in South America in this dispensation. We held our first sacrament and confirmation meeting Sunday, December 13, and all bore testimony with the same wonderful spirit the Saints enjoy elsewhere. We have a list of about 60 who are investigating, some German and some Spanish, so that we hope there will be others before long.

"Duty is very high on books and tracts. Later we may get some of them, especially the small tracts, published here.

"By the time this arrives you may send us missionaries. We think there will be a good opening for two German speaking and two Spanish speaking missionaries.

"We are well and enjoying our work; having delightful weather, just like June at home.

"We all join in sending love and best wishes."

Elder Ballard informs the Presidency that the elders had moved twice, and were comfortably located then at Santa Fe, No. 1301, Department C., Buenos Aires, Argentina, South America. Their quarters consist of a small study or reception room, two bed rooms, and a bath room; and the expenses, he says, are quite high. Halls are not known there, but they were expecting to rent an upstairs room and seat it as a meeting place. A letter, containing practically the same facts, was received also by the First Council of Seventy from Elder Rulon S. Wells.

Fallon Chapel Dedicated

The Nevada conference convened at Sparks, Nevada, on December 11-13; President Joseph W. McMurrin in attendance, with other mission officers. At the conference, a special feature was the play, "Out of Work," given by the Sparks Relief Society; also an illustrated lecture by Elder Lewis E. Rowe, superintendent of Sunday School and Y. M. M. I. A., on "Utah, the Wonderland of America," which was presented to a packed house on Monday evening, and which was greatly enjoyed by all. At the same hour, some sixty miles away, the Fallon chapel, erected by the Saints of that district, was being dedicated by Pres. Joseph W. McMurrin. Reports in-

dicare that persistent progress is being made in the work of the Lord in our conference.—Geo. F. Christensen, secretary.

Enjoys the "Era" as a Missionary

Elder R. Michelsen, Esbjerg, Denmark: "I enjoy the *Era* very much. It is a very welcome guest. I have seldom enjoyed an article more than, 'Caps and Gowns' which appeared recently in the *Era*, though there have been many close seconds. I met a merchant from South Africa a few days ago and had a long talk with him on our message and sold him a Book of Mormon and gave him a copy of all the tracts I had. I expect to write him later. He had not heard of our people in South Africa at all. Indifference on the part of the people here seems one of the most serious drawbacks."

"Fulness of the Gospel" Presented in Berlin

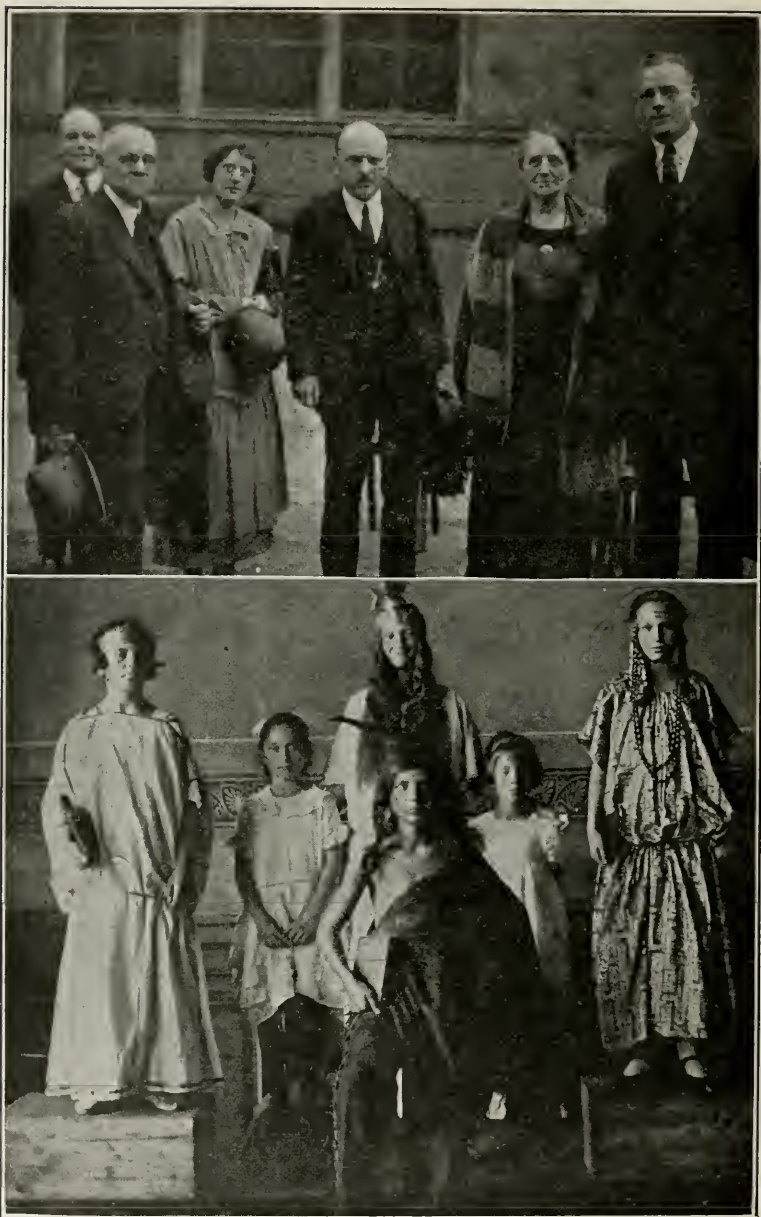
A. T. Dalley, secretary of the German-Austrian Mission, reports under date of October 23, the visit of President James E. Talmage with Sister May Booth Talmage and their son, John, of the European Mission.

Also President Fred Tadge and wife of the German-Austrian Mission and President and Sister Hyde of the Netherlands Mission, to a Berlin Relief Society Conference. The Sunday meeting of the Conference had an attendance of 575 in the day time and nearly 700 in the evening. The Relief Society had nearly 400 present. Since we have only about 1,000 members for the whole great city of Berlin with a population of between four and five millions, this showing is fairly good. The outstanding feature of the meetings was the splendid edifice where the meetings were held. The picture shows one of the school building in which a large hall is used for the gatherings of the Saints. The City is willing and anxious to rent these buildings for our services. We are allowed to use display notices on the building, advertising our services.



One of the School Buildings in Berlin Where Regular
L. D. S. Meetings Are Held

The German people are very keen in pageant display. The pageant, "The Fulness of the Gospel," was recently presented as taken from the standard works. The costumes were characteristic of the actors in the great restoration drama. The conditions in Berlin are very favorable and the people are more and more becoming interested in our message. Baptisms are frequent.



Top: President Talmage, Wallace Wayman, Sister Tadge, President Tadge, Sister Talmage, President Thomas C. Browning, Berlin Conference.

Bottom: A group of youths who presented the pageant "The Fulness of the Gospel," during President Talmage's visit.

District Conference in Puketapu, N. Z.

"Mission President J. Howard Jenkins, and wife, held a district conference at Puketapu on October 31 and November 1. The attendance of the Saints and other friends was good. Many faith-promoting instructions were given by the mission president, the elders and the local brethren, one of whom, Brother Hemi Whautere, had recently returned from Hawaii where he had been doing temple work. President Jenkins pointed out that the Maori people are of the blood of Israel through the loins of Joseph, a chosen people of God; and that the gospel had been restored to them in fulfilment of prophecies made to the children of Israel through the prophets of old, and called attention to the fact that unless they harkened unto the call of repentance and live the gospels as taught by the servants of God, they would not prosper upon their land nor receive the blessings in store for that people. The Relief Society sisters received many good instructions from Sister Jenkins. The conference ended with a good, lively Mutual program, through which much good, we are sure, has been accomplished. The Saints gathered from all over the conference, and a large tent was provided to serve as sleeping quarters for all present."—*Leslie D. Burbidge*, president Waikato conference, N. Z.



Back row: Edward L. Hancock, Leslie D. Burbidge, president Waikato; A. Reed Halverson, Hawks Bay conference. Middle row: Joseph L. Pierson, mission secretary; Cora S. Jenkins, president mission Relief Societies; Joseph Howard Jenkins, president mission; Marvin M. Neeley. Front: Arnei J. Taibit, president Hauraki; R. Wayne Taylor, Waikato; Ralph M. Skinner, Taranaki; John Jenkins, "chief."

Helpful Ability Shown by Short-term Missionaries in Denver

The semi-annual conference of Denver, Western States mission, held December 11 to 13, was the success of the season. Much spiritual food was



DENVER CONFERENCE MISSIONARIES

First row, left to right: Victor H. Watkins, mission superintendent Sunday School and M. I. A.; J. Kenneth Flygare; Harvey Harris; Wayne C. Whiting; C. Reed Seymour; Erick E. Henricks; Lionel J. Halverson. Second row: Henry T. Brown; Thomas D. Washburn (West Nebraska conference, released); Ralph F. Giles, mission secretary; E. Reed Shields, conference president; John M. Knight, mission president; Florence R. Knight, mission Relief Society president; Presiding Patriarch Hyrum G. Smith; Willard Done; Ada Stromberg, mission bookkeeper; Vivian Keller. Third row: Alva Zabriskie; James E. Pace; Alma L. Hunsaker; Aerial A. Rawlins, (Northern States mission, released); Lola Allred; Alma Coombs; La Rue Jensen; Annie D. Hunt; Marcella Collett; Twila Gagon; Rae E. Noyes; Joseph L. Orr; J. Delbert Bushnell; Lorenzo D. Nuenswinder. Fourth row: John H. Weston; Don W. Clegg; James G. Taylor; Milton Mangum; Robert Potter; James H. Holland; John J. Miller; Eugene Gray; Albert M. Curtis; Charles V.

imparted to the Saints and investigators who assemble on these occasions to hear the restored word of the Lord. The short-term missionaries who were present displayed very helpful ability during our entire conference, taking part in several of the sessions. Forty-two missionaries met with President and Sister John M. Knight, in the capacity of a priesthood meeting, Saturday morning at eight o'clock, continuing until three o'clock in the afternoon. This meeting was one of intense spiritual enjoyment. Strong testimonies were borne concerning the divinity of the latter-day work; interesting reports were rendered by those previously engaged in the work of the ministry. Those laboring here have taken on renewed determination to further the work of the Lord.—*Ralph F. Giles.*

Prejudice Broken Down

LeRoy E. Peterson, president of the Bristol conference, England, states that they had a most inspiring semi-annual conference in Bristol, South England, on the 29th of November. President James E. Talmage was in attendance. "The spirit of the Lord was with us in rich abundance, and all present left with a greater love for the truth as contained in the restored gospel. Through the help of the Lord we have succeeded to a great extent in breaking down prejudice. Many have opened their minds to a knowledge of the gospel as taught by the Latter-day Saints in the past year, and we trust that the oncoming year will bring greater progress. The Lord is blessing us abundantly, and we are greatly enjoying our missionary labors. We extend our hearty thanks for the *Era*, because of its splendid articles which are uplifting and full of encouragement to us."



BRISTOL CONFERENCE

Standing, left to right: Brother Robert Hannah, Torquoy, England; Weldon G. Green, Salt Lake City; E. Leland Nichols, Pocatello, Idaho; Carl E. Brown, Salt Lake City; Howard Judd, St. George; Lavon E. Pawne, Provo; Lee W. Lund, Manti; John C. Hooper, Hooper, Utah. Sitting: Peter J. Clark, president Welsh conference, American Fork, Utah; Ianthus L. Richards, outgoing president, Ogden, Utah; Mission President James E. Talmage, Salt Lake City; LeRoy E. Peterson, incoming president, Fairview; Harvey P. Foster, conference clerk, Ogden, Utah.

Newspapers Correct False Statements

George A. Baker, outgoing conference president of the Ulster conference, Ireland, reports that President and Sister James E. Talmage and Elder Junius S. Romney from the mission headquarters were present at their recent conference. "On the day following our conference, Dr. Talmage visited the editors of the local newspapers, some of which had published false statements about the Church and its people. As a result of these interviews, splendid reports were printed in the next issues of those papers. This action is sure to allay much prejudice. The work of the Lord is progressing favorably in Northern Ireland, despite the opposition of many people whose understanding has been blackened by evil slanders. The missionaries here all appreciate the *Era* and its many splendid articles."



Elders laboring in Ulster conference are: back row, left to right—Herman Horlacher, Free State conference; Benjamin R. Birchall, president of the Free State conference; John Simpson, Londonderry; Louisa Steele, Free State conference; Christian Steele, Free State conference; Ellis L. Rees, Brigham City; Elizabeth D. Ford, Magna, Utah; William D. Burt, Cardston, Alberta, conference clerk. Front row—Elizabeth Birchall, Free State conference; George A. Baker, Huntington Park, California, outgoing conference president; James E. Talmage and May Booth Talmage, mission president and wife; Charles J. Ford, Magna, Utah, incoming conference president; and Junius S. Romney, Salt Lake City, Utah, associate editor of the *Millennial Star*.

A Choir Doing Good Work

Waldemar L. Jensen, conference president, Copenhagen, Denmark, reports the annual fall conference held in that city October 23 to 28, 1925. Preceding the conference, a very splendid and successful concert was rendered by the choir on October 23, under the direction of Elder Edward H. Sorensen, assisted at the organ by Sister Muriel Hansen, daughter of Mission President John S. Hansen. Approximately 500 well-pleased and appreciative listeners

filled the hall to capacity. The choir is doing a very good work in the branch. Their singing is bringing many strangers to our meetings, and in that way we are helping to bring the gospel message to the people. We can report that the conference as a whole is successful, and the work progressing nicely considering the few missionaries we have in the field. We appreciate the *Era* very much, and the articles contained therein are a great help to us in our missionary labors.

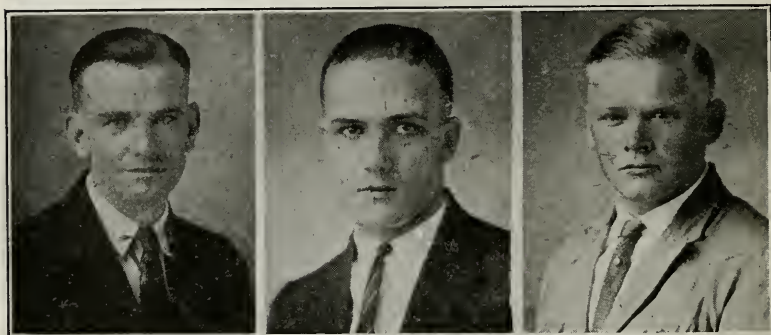


Top: The Latter-day Saint choir, Copenhagen, Denmark. Bottom: Elders of the Copenhagen conference; left to right, first row: Waldemar L. Jensen, Salt Lake City, conference president; John S. Hansen, mission president; Muriel Hansen, organist; Sister Anna J. Hansen; Orson W. Jensen, Union, president Aarhus conference. Back row: Hans N. Ogaard, Norman Petersen, Brigham City; Egert M. Larsen, Sandy, presiding elder at Bornholm; Edward H. Sorensen, Salt Lake City, choir leader; Walter M. Nielsen, Logan.

Work Highly Commended

Ellis V. Christensen, mission secretary of the Tahitian mission, reports that the elders in that district have been greatly blessed during the last year, and have formed many fast friends, both among the natives and white residents of the islands. "We have opened up some new fields for the furtherance of the Gospel of Christ, and feel that our work will bring good results in the near future. Our work among the natives here is highly commended by some of the most prominent business men of Tahiti, and they do everything they can to help us in our labors with them."

ELDERS OF THE TAHITIAN MISSION



Left to Right: E. V. Christensen, H. B. Foulger, S. W. Bird



Left to Right: J. K. Orton, L. M. Davis, J. M. Peterson

Conditions in Nurnberg, Germany

Ervin J. Druk, writing from Stuttgart, Germany, reports: "We have nine fully organized branches, comprising over one thousand members, the largest of which branch is Nurnberg, with a total membership of two hundred forty-five. Brother Joseph Geis, laboring there, was recently banished. He refused to acknowledge the illegal measure taken by the police authorities, and was consequently imprisoned for a period of three days. We did what we thought was right at the time, but the incident has taught us, at least, to be obedient. The officials now allow only one missionary

in Nurnberg. We contemplate opening new fields in the near future. Our total baptisms for the year 1925 amounted to only forty-five, a slight decrease over that of the previous year. This condition cannot be contributed to negligence of work. After the stabilizing of the mark, however, times began to have a better financial prospect; consequently, it stimulated a tendency for amusements in preference to things religious. In a recent branch and general conference, we had a total of 272 in attendance in Nurnberg, of which 125 were friends; and in Stuttgart, an attendance of 500. Our drawing card for the occasions was the presence of Dr. James E. Talmage and wife, and President Hugh J. Cannon."



Front row, left to right: Eugene Anderson, Price, Utah; Harold Merrill, Logan; Conference President Erwin J. Druk, Fred Bischof, Julius C. Billeter, Salt Lake City. Second row: Albert Bowen, Stuart Gallacher, Hyrum Reichman, Salt Lake City; Carl Hein, Vernal; Myron Bangerter, Bountiful; Kenneth Kingdom, Salt Lake City; Nolan Mitchell, Fillmore; J. A. Rinderknecht, Providence; Joseph Geis, Salt Lake City. Third row: Milford Herzog, Geneva, Idaho; Quentin Cannon, Salt Lake City; Elias Gardner, Price; John Huefner, Salt Lake City; Leonard Chatwin, Santaquin.

Four New Branches in Six Months in San Francisco

David F. Haymore, president of the San Francisco conference, reports that on November 27-29, the semi-annual gathering was held in San Francisco. Sessions of the auxiliary organization were held on Friday with the missionary priesthood meeting on Saturday. A banquet was served by the San Francisco Relief Society. On Saturday evening, a pageant was presented by the M. I. A., entitled "The Standard Bearers." On Sunday, three general sessions were held which were attended by 1301 people who enjoyed the explanations of the gospel given by President Joseph W. McMurrin and the local missionaries. During the last six months, four new branches have been organized and one Sunday School. Baptisms for the year are 25% higher than for 1924, in spite of the fact that the San Jose conference was organized from San Francisco last spring. Distribution of Books of Mormon in 1924 was 641. The record for the eleven months of this year, 1925, shows a distribution of 1451.

Editors' Table

The Spirit of Thrift and Saving

It is said that many people can make money, but few can save it. Thrift and economy, therefore, become subjects of great interest and importance, especially to young people. We trust that our readers will pay special and particular attention to the article in this number of the *Era* by Prest. C. W. Nibley, in which he gives counsel to the people to keep out of wild-cat schemes, and to cultivate the spirit of thrift and saving. Young married people are particularly vitally interested in these subjects, especially such young people as are residing in cities, for it touches their financial welfare, and lays the foundation now to build upon. It determines whether that shall be permanent and safe. Whether it shall be of the kind that is built upon sand, will depend greatly upon the action of the young married people, and their willingness to sacrifice now in order that later they may enjoy. The subject is vital to their financial welfare, and centers about whether or not they shall build, rent or buy a home, and what kind of a house it shall be? A condition exists at present which indicates that many older residences are being abandoned in certain parts of the city because they are not up-to-date, and the people are moving out into new and costly homes provided with the very latest accommodations and advantages. The population appears to be moving to new quarters.

We are not arguing against owning the best there is, but whether it is wise, without adequate prospects ahead, to go into debt for it. Having a home should be the ambition of every young man; those who own homes are the safe and staunch people of the community. But the great question is, how much can a young couple afford to invest in a home to start with? Cottages are being built, and some of them very poorly, at a cost of from four to seven thousand dollars each. These are sold on time; and if the purchaser will take occasion to figure it out, he will find that, when paid for, if ever they are, these cottages will each cost the purchaser, including interest, taxes and repairs, from eight to fourteen thousand dollars. We may well consider how difficult it is going to be for any young man, earning from \$125 to \$150 a month, and at the same time rearing and educating a family, to emerge safe from such a burden.

Our contention is this: Would it not be better for a young couple to get a cheaper place, if not quite so comfortable, to begin with, and get along for a time with less costly furniture and accommodations? Wisdom, good common sense, should be used.

At the present time, the cost of building and furnishing is so high that people could well put off for a time the comfort and advantages of

these new and costly homes and accoutrements, and wait until conditions shall be more favorable. Of course, it would not be as comfortable; the young wife would perhaps not have the comforts that her parents had, or that her neighbor or schoolmate has; but in the interest of thrift and economy, would it not be better to sacrifice a little now, than to land on the rocks a few years hence?

We think the cost of homes should be a public consideration, too. The burden of taxes which appears now to be so heavy upon the homes, should be lifted from them, as far as possible, and placed upon property from which money returns are made, or on idle property, owned by capitalists or by people who hold it for gain. This would encourage home-owning, which is fundamental in a good, solid, loyal community. Building costs, also, are too high, for some reason; the property offered is not worth the price.

Today, there are scores of good old houses in Salt Lake City, more substantially built than the newer ones erected in modern form with catchy and attractive accommodations. Why not bargain for them? They can be bought for half the price of the new ones.

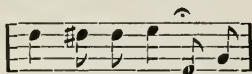
The present financial prospect for the young man of moderate salary who is contemplating marriage is not encouraging; he wishes to provide well for his partner; that means get the best. And it is so easy to get credit, run into debt, and for a few months or weeks enjoy the comforts held out to place men in bondage! The man, however, figuring ahead, counts the cost, so is discouraged from marrying. Hence the tendency, so prevalent among young men, to put off marriage. Young men and women who arrive at the age of manhood and womanhood should be encouraged in every way to settle down and rear families; thus entering a condition that will ensure them happiness all through life. If the young man and the young woman will marry, work together, and sacrifice a little, there is no reason, if wisely they look ahead, why they cannot get along and insure their happiness. But that cannot be done by beginning at the top, nor without sacrifice, economy, thrift and work. As President Nibley says, "All it needs is work, application, and saving. Just five words spell prosperity, success and happiness; five words only, and they are these: Spend less than you get." We might add again, do not be afraid of work, and a little sacrifice to start with. In early married life is the time to use economy, to keep up interest in the Church, and to remember one's obligations to the Lord.—A.

Choir Leaders, Attention!

Please notice the very excellent new hymn by Prof. Evan Stephens, entitled, "Testimony," and found in the January number of the *Improvement Era*, pages 238 and 239. It is very appropriate in the present work of the Mutual Improvement Associations. Two or three errors crept into the printing of the song, to which attention is called,

as follows: Bar five, last note of tenor, should be "b," instead of "a;" tenor at word voices, "high g," in place of "e;" second bar, page 239, and soprano of the last line, at the words "Jesus, the Savior,"

should read:



and the word "retard" after pause.

Music

Mother Dear, is the title of one of the most recent of our sentimental songs, to which we are glad to call the attention of *Era* readers. Both words and music were written by George Woodruff, Salt Lake City, who is totally blind. The song is published by the Daynes-Beebe Music Company; for sale at all music stores; price 40c.

I Thank Thee

For the promise of the morning,
 For the golden sunset ray,
 For the peace and calm of evening,
 For the labors of the day,
 For my joy and for my sorrow,
 For the sunshine and the rain,
 For my health and strength of body,
 For my suffering and my pain,
 For my hopes and disappointments,
 For ambitions crushed and dead,
 For the thorns and for the roses,
 For the chance that lies ahead,
 For the trees that point to heaven,
 For the fragrance of the flower,
 For the birds' sweet song and plumage,,
 For the grass in dell and bower,
 For my mother, gift from heaven,
 For my father, proved and true,
 For the love of sister, brother,
 For my friends, both old and new,
 For the touch of baby fingers,
 For the joy of childish song,
 For youth's guileless hope and courage,
 For the power of manhood strong,
 For the Truth in all its beauty,
 For this gift of God to man,
 For the Priesthood and its power,
 For the Gospel's perfect plan,
 For the promise of the future,
 For the love of God divine,
 For the joy that blesses service,
 For the peace of soul that's mine,
 Father in heaven, I thank Thee.

Laie, Oahu.

WM. M. WADDOUNS

Priesthood Quorums

Aaronic Priesthood Roll and Record Books

For this year, a departure has been made from the previous records in the new Priests' Quorum Roll and Record. This new book provides an individual record of each Priest, his attendance at meetings and his assignments, etc. Proper instructions are given for the marking of the individual records, so that they may be uniform and complete.

It is expected that the calling of the roll and the marking of the assignments may require a little more time than has been the case previously, but the record will, if carried out properly, prove much more complete and satisfactory.

The roll and record books for the Teachers and the Deacons will be practically the same as for previous years. However, it is very important that assignments of activity in the performance of the duties of the Priesthood of the individual boys should be properly marked in accordance with instructions, and that the record should be kept complete and the activities followed up, as explained above.

Study for the Melchizedek Priesthood Quorums

The following letter has been sent to the presidents of stakes, which will be of general interest to the Priesthood Quorums of the Church:

Salt Lake City, Jan. 5, 1926.

President—*Dear Brother:*—The book entitled *Discourses of Brigham Young*, to be used as the course of study for the quorums of the Melchizedek Priesthood, is now ready for distribution by the Deseret Book Company, 44 South Temple Street, Salt Lake City, Utah. The price to the general public is \$2.50, but to members of the priesthood, only \$2 per copy. If six or more copies are ordered, accompanied by a cash remittance, the book may be had for \$1.75 per copy. Every man holding the Priesthood should own a copy of this book, 756 pages brim full of Gospel doctrine.

All quorums of the Melchizedek Priesthood should begin at once the study of *Discourses of Brigham Young*. The book is designed as a study course for the two years, 1926 and 1927, but it is so full of interesting and important material that unless the work is undertaken at once it will be very difficult to complete it properly in the set time.

Helps and suggestions for the quorum study of *Discourses of Brigham Young* will be published from month to month in the *Improvement Era*, the organ of the Priesthood quorums, and later if it appears desirable, a pamphlet outlining each lesson may be published.

Will you kindly inform the quorums of the Priesthood in your stake that the Course of Study is now ready for distribution at the special prices above stated. Please also urge upon the priesthood the necessity of beginning the study of the new course at once. To make the work fully successful, quorum members should have the books in their possession from the earliest lessons; and orders for *Discourses of Brigham Young* should therefore be placed immediately.

Praying the Lord to bless you in your labors, I am, with cordial New Year's greetings,

Your brother,
RUDGER CLAWSON.

How to Study the "Discourses of Brigham Young" A Guide to Class Teachers

Discourses of Brigham Young is the title of the new course of study for the quorums of the Melchizedek Priesthood. The course is designed to continue throughout the two years 1926 and 1927. The preceding communication from President Rudger Clawson, makes it clear that all quorums should begin the study of the new course promptly. The book contains 42 chapters, the first 21 of which, covering 375 pages, should be completed during the year 1926. As a guide to the class teachers it is suggested that the assignment for the year 1926 be divided into 36 lessons, as follows:

Chapter	Title	Number of Lessons per Chapter
1	The Gospel Defined	2
2	The Godhead	2
3	The Communication Between God and Man	2
4	Pre-Existence, the Plan of Salvation	2
5	Free Agency	1
6	The Power of Evil	2
7	The Law of Eternal Progression	1
8	The Destiny of Man	1
9	Dispensations of the Gospel	2
10	The Last Days	2
11	The Scriptures	2
12	The Priesthood	2
13	The First Principles of the Gospel	2
14	The Sabbath; Meetings; The Sacrament	2
15	Tithing; The United Order	2
16	The Word of Wisdom	2
17	The Family	3
18	Some Womanly Duties	1
19	Obedience	1
20	Gratitude, Humility, Devotion, Liberality, Honesty	1
21	Happiness and Social Enjoyments	1
Total		36

Quorums that continue their work throughout the summer, and which therefore may meet as many as 52 times during the year, will be able to give more time to such chapters as seem most interesting, and to conduct frequent reviews of the work done. Quorums that do not meet in the summer may also complete the year's work by following the above division of the chapter into lessons.

Members of the quorum should be assigned the various subheadings of the chapters for discussion. Class discussion should be invited, but it should be confined to the subject of the lesson. The teachings of President Brigham Young stimulate thought, and the quorums may be tempted to dwell too long on questions not directly connected with the lesson. The class leader is under the responsibility of directing the class work in such a manner as to hold the main subject before the class, and to complete the discussion in the available time.

Class leaders should associate themselves for assistance with the teacher-training classes, and should strive to secure a systematic, intelligent treatment of the important and interesting subjects contained in this year's course of study.

President Brigham Young was taught the gospel by the Prophet Joseph

Smith. The direct, clear, and forceful presentation of gospel truth in *Discourses of Brigham Young* will instruct and greatly edify the quorums of the Priesthood.

Stake and Ward Supervision of Aaronic Priesthood Work

In all of the stakes a supervising committee of not less than six should be appointed to take charge of Aaronic Priesthood work. This committee may consist of two or three high councilors together with three or four other men who are particularly qualified and interested in boys. This body should organize to make regular visits, in groups of two or three, to the various wards every week, in order to see that the ward work is being carried out in accordance with the standards and schedule.

It is their business to work out a suitable form of monthly report of the attendance and the activities of the Aaronic Priesthood of each ward, so that they may be able to secure such report monthly from each ward comprising the above information, for their own use and that of the stake presidency. *Similar information will also be required from each ward for the Presiding Bishopric on the quarterly reports.*

It is expected that the monthly reports from the various wards to the Stake Aaronic Priesthood Committee will be prepared by the Ward Aaronic Priesthood Committee.

As previously stated, a Ward Aaronic Priesthood Committee should be appointed by the bishopric, consisting of the class leaders of all of the Aaronic Priesthood quorums, one of whom should be appointed by the bishopric as chairman of the committee. In large wards it may be desirable to have the Ward Aaronic Priesthood Committee separate from the class leaders.

It is the business of this committee, under the direction of the bishopric, to see that every member of every quorum is given regular assignments of duty, in the line of his Priesthood, at proper intervals, preferably every week.

It is their responsibility, in connection with the presidency and members of each quorum, to secure the regular attendance of all members at the weekly priesthood meetings, and to develop enthusiasm and interest with those who may be careless and indifferent. They should meet as a committee once each week, preferably after the weekly priesthood meeting, and examine every name on the roll books, see that proper assignments for duty for the ensuing week have been, or are, made; check up on assignments of duty previously made, and determine whether or not they have been fulfilled, and assign to each supervisor a certain number of members of the various quorums, in order that he may personally keep in touch with them and with the bishopric so that these young men may attend to the assignments given them.

At the meeting of the ward supervisors, to be held at the end of each month, the monthly report of all quorums will be prepared to be submitted to the stake committee.

Whether a monthly union meeting of the stake and ward supervisors, class leaders and presidencies of quorums shall be held or not, is a matter for determination for the individual stakes. It would undoubtedly prove very helpful in promoting greater co-ordination and unity of effort and much better class work if this meeting were held.

Priesthood Conventions, 1926

A program for priesthood conventions for 1926, which conventions are now being held, has been prepared and issued by the Council of the

Twelve. On Saturdays, between 10 and 12 a. m., six department meetings will be held as follows:

- A. Meeting of Stake Presidency and Clerk; High Council; Presidency High Priests Quorum; Patriarchs; Bishops and Counselors and Ward Clerks; all High Priests. Stake President presiding.
- B. Meeting of all Presidents and Secretaries of quorums of Seventy and all Seventies. A president of Seventy designated by the Stake Presidency will preside.
- C. Meeting of all Presidencies and Secretaries of quorums of Elders and all Elders. A president of Elders' Quorum designated by the Stake Presidency will preside.
- D. Meeting of all Presidencies and Secretaries of Priests' and Teachers' Quorums and all Priests and Teachers. Stake Presidency will appoint presiding officer.
- E. Meeting of all Presidencies and Secretaries of Deacons' Quorums and all Deacons. Stake Presidency will appoint presiding officer.
- F. Meeting of all Presidencies and Secretaries of Stake and Ward Relief Societies; Young Ladies' Mutual Improvement Associations; Primary Associations; Women supervisors and principals of Religion Classes and all the sisters. Stake Presidency will appoint presiding officer.

On Saturdays, from 2 to 4 p. m., there will be two meetings: 1. A meeting of all the priesthood of the stake, the President of the stake presiding; 2. A meeting of the women of the stake, the Stake Presidency to appoint presiding officer.

On Sunday, from 10 to 12 a. m., a general session of conference for men and women, with Priesthood Convention program; and on Sunday, from 2 to 4 p. m., a general session of the conference.

Elaborate programs of meetings, that are to be held in the departments on Saturday, from 10 to 12, have been prepared and issued for the officers, and each stake is expected to present the programs at the conference meeting.

Programs also of the meetings to be held by the women of the stake have been prepared and issued, and placed in the hands of the stake officers.

On Sunday, from 10 to 12, the following Priesthood program has been prepared and will be presented:

1. Singing—Congregation.
2. Prayer.
3. Singing—Priesthood Chorus.
4. Topic, "History of Melchizedek Priesthood," by member of High Priesthood, selected by Stake Presidency—15 minutes.
5. Topic, "History of Aaronic Priesthood," by member of Lesser Priesthood, selected by Stake Presidency—10 minutes.
6. Singing—Priesthood Chorus.
7. "Testimony of the Power of the Priesthood," by a sister selected by the Stake Presidency—10 minutes.
8. Scripture Reading, "Doctrine and Covenants, Section 121, verses 33 to 46, both inclusive," by reader selected by Stake Presidency.
9. Address—by visiting member of General Authorities.
10. Singing—Congregation or Special Priesthood Chorus.
11. Benediction.

The meeting on Sunday, from 2 to 4 p. m., is a regular conference session for everybody to attend; and will be attended by the representative of the General Authorities.

Mutual Work

A Great Pleasure Ahead

Each member of the Y. M. M. I. A. is expected to read the four gospels as recorded in the New Testament; write a short statement, not more than 500 words, of what he has learned from the reading; and submit his statement and name to his ward president. It will help him to obtain an individual testimony of the divinity of Jesus Christ. All who read the gospels, whether they write or not, should give their names to the ward president, so stating. The invitation to read the gospel is open to all members of the Y. M. M. I. A.

The ward president should select the best essay, and send it, with all the names of the readers in one list and the writers in another, to the stake superintendent. The stake superintendent should select the best essay from those of the various wards, and send it, with all the names of the readers in one list and the writers in another, that were sent to him from the wards, to the General Superintendent Y. M. M. I. A., 47 E. South Temple, Salt Lake City, Utah. The best essay selected from the 94 stakes will be published, and other recognition given the author; and some kind of recognition will be given all who have read and written, whose names are sent in.

Essays and names must be in the hands of the ward presidents by April 1; in the hands of the stake superintendents by April 15; and be sent to the General Superintendent Y. M. M. I. A., Salt Lake City, by May 1. In order to get the best results, it is suggested that the Young Men's members of the Committee on Standards take charge of the work.

Are you going to be one of the readers, and writers? It would end in much good, if in the next three months, 50,000 young men would read the wonderful story of our Lord Jesus Christ as found in the Evangelists, Matthew, Mark, Luke, and John; and tell, in a few words, what inspiration they have received from the reading. A great pleasure will come to the boy who will do it.

Recognition as follows will be given:

First: General recognition will consist of a special card, signed by the General Superintendency, which card will be sent to all the names reported as having read the four Gospels and as having written an essay, and submitted it to the ward president, giving their impressions received from the reading.

Second: The recognition to the stake winners will consist of a New Testament, with autographs of the General Superintendency.

Third: The recognition to the leading winner will be the publication of his essay in the *Improvement Era*, and the gift of a more elaborate New Testament, given by the General Superintendency.

Basis for Contest Scoring

The Yellowstone stake officers have made arrangements to award a stake cup to the ward making the best showing in efficiency for the season 1925-26. The basis of points for such scoring are given below. The idea is a good one:

1. Receipt of efficiency reports by 5th of month following report month, 10 points per month.
2. Receipt of annual report by June 5, 10 per season.
3. Entering contest work, division: Debating 25. Chorus 25. Quartet 25. Oration 25.
4. Officers and teachers social—September, 10 per

season. 5. Obtaining two Life Members—Young men, 50 per season. 6. Making drive week October 4 to 11 for members, life members, fund and *Era*—young men—50 per season. 7. Enrollment of 10% of ward population, 10 per month. 8. Average attendance of 2/3 of enrollment, 10 per month. 9. Recreation, 10 per month. 10. Scout work, 10 per month. 11. M men, 10 per month. 12. Monthly joint programs, 10 per month. 13. *Improvement Era*, 10 per month. 14. Fund, 10 per month. 15. Monthly stake and ward officers meetings, 10 per month. 16. Ward officers meetings, 10 per month. 17. Additional for each month scoring 100% on efficiency reports, 10 per month.

Note: The awards from numbers 7 to 16 inclusive are based on the Efficiency Report scoring, and when 10 points are not placed on the report as being earned, the actual points shown on the report will be placed to the credit of the ward per month.



EAGLE SCOUTS IN ST. GEORGE

Left to right, standing: G. Carlisle Thompson, Eagle, Troop No. 2, St. George; George T. Thompson, Scout Master; B. Jarvis, Jr., Scout Master, Troop 1; Bliss S. Jarvis, Eagle Scout. Sitting: Martha B. Thompson, mother of Scout Thompson; Zora S. Jarvis, mother of Scout Jarvis. All the scouts of St. George who arrive at the Eagle rank by Spring will be taken to California, and it is stated that ten or twelve will make it.

Over a Thousand Enrolled—New Features in Getting Attendance

Lewis E. Rowe, President of the Y. M. M. I. A. of the California mission, in forwarding his efficiency report for December, calls attention to the fact that the enrollment of the Y. M. M. I. A. to date is 1046, which is the highest enrollment the California mission has reached. He calls attention, however, to the low figure in the average attendance, and says, "We are campaigning this month for increased attendance by featuring 'Every member a missionary;' 'A courtesy campaign on the part of officers and

teachers and members; 'Extend a glad hand,' and 'Better teaching in the class room.' These phases are given unique emphasis by placing the most of the leadership with the young men. We tried out a new feature as a help in putting the slogan over last month. A pageant, lasting twenty minutes, was presented, featuring all the slogans since 1914. The slogans were presented by means of banners, scripture reading, vocal solos and declamation. A great interest is manifest throughout the mission and reports to this office have been very gratifying. This was featured in the joint sessions. By special invitation, we are staging the pageant for the Los Angeles stake, using talent from West Adams Ward." It will be noted that the mission is able to score 88 points this month, and the average attendance is 715.

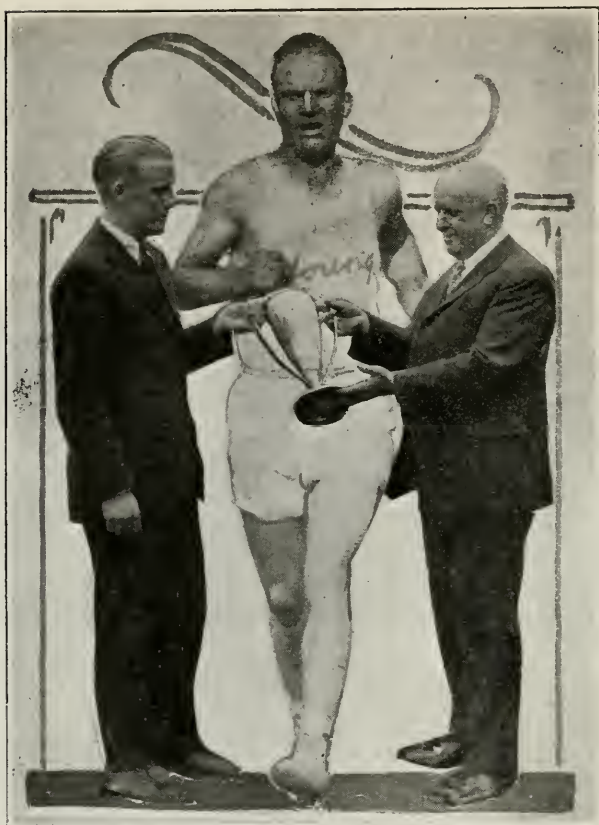


PLAY ON THE SNOW IN JULY

Minidoka stake, consisting of parts of Jerome and Minidoka counties, Idaho, and which stake has a membership of 2,224 Latter-day Saints, held their stake Fathers and Sons' outing last summer at beautiful Lake Cleveland in the tops of the mountains. The top picture shows their arrival at the lake, and the one at the bottom shows how they are enjoying the joys of winter on the 9th of July, 1925. The border of this snow field was abloom with red and blue flowers.

Fred, "Frosty" Richards Wins Dr. H. G. Merrill Cup

Fred, "Frosty" Richards, of Pleasant Grove, for the third time in succession won the Dr. Horace G. Merrill silver loving cup, and set a new record for the cross-country run at Brigham Young University, on November 25, the day before Thanksgiving. Richards made the distance of approximately four miles and a quarter in the phenomenal time of 22 minutes, 34 seconds, a record twelve seconds better than the record he established for the race two years ago.



Fred "Frosty" Richards winning and receiving the Dr. Horace G. Merrill cup—
B. Y. U., November 25, 1925

Left to right: Fred Richards receiving the cup. "Frosty" on the home stretch. Dr. Horace G. Merrill presenting the cup.

In winning the cup, Richards performed a feat that some good men have been striving for ten years to do, but vainly. The only other man ever to win a Dr. Horace G. Merrill cup, which can be won only by the same runner's winning the race three years in succession, is Wayne Hales, who afterward became president of Snow College. Hales won the cup ten years ago, in 1915. Lyman "Bunk" Brown won the race three years, but he failed to do it in succession. A young fellow by the name of William Stowall stepped in and took the race from Brown the second year Brown competed for the cup. Brown won twice more, but his chance for the cup was gone. Stowall was present this year to see Frosty Richards step the distance and to see him cross the tape nearly two minutes before his nearest competitor.

Each year the name of the winner has been engraved on the cup. This makes the trophy especially valuable. Dr. Merrill says he may change the stipulations for winning the next cup. He says he has always thought that Bunk Brown really earned the trophy and that he will probably change the stipulation so that a man who wins it three times may keep it. The cup is worth about \$70, but considerably more to Richards.—H. R. Merrill.

Y. M. M. I. A. Statistical Report, December, 1925

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders' Enrollment	Adv. Senior Enrollment	Senior Enrollment	Adv. Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders' Attendance	Adv. Senior Attendance	Senior Attendance	Adv. Junior Attendance	Junior Attendance	Total
Bear River	476	12	8	71	98	89	18	100	376	48	61	45	11	57	222
Beaver	309	5	2	19	53	35		44	151	19	42	28		30	119
Benson	562	13	12	98	128	166	40	173	605	73	74	57	33	94	331
Box Elder	638	13		97	165	35	76	160	533	85	120	45	15	147	412
Cache	520	8	7	66	28	138	152		384	57	20	70		80	227
Carbon	590	11	4	33	58	56	7	65	219	28	35	24	5	37	129
Cottonwood	717	10	10	102	103	247	4	271	727	85	43	110	2	180	420
Deseret	471	12	12	106	187	160	17	141	611	68	96	79	12	86	341
Emery	492	9	5	45	34	92		164	335	32	24	52		111	219
Ensign	942	8	8	79	133	275	97	249	833	68	72	136	59	184	519
Garfield	277	8	4	32	30	37		39	138	23	19	25		30	97
Granite	1000	9	9	102	98	224	115	235	774	90	64	163	86	194	597
Grant	1251	14	11	99	84	226	56	281	746	82	63	125	27	191	488
Gunnison	288	7	7	48	63	89	40	71	311	37	29	43	22	33	164
Hyrum	500	10	5	46	79	54	13	68	260	30	52	34	8	72	196
Jordan	1011	16	12	102	162	203		293	760	75	84	121		177	457
Juab	339	5	5	44	92	86		121	343	34	72	53		81	240
Kanab	215	6	6	60	53	37		61	211	47	38	29		51	165
Liberty	1350	12	12	145	231	307	226	303	1212	118	170	206	157	241	892
Logan	615	11	10	105	85	166		250	606	81	47	96		176	400
Millard	344	8	6	42	55	56	17	75	245	45	68	27	18	53	211
Mount Ogden	640	8	8	77	91	112	42	169	491	58	54	67	20	125	324
North Davis	437	6	6	47	70	88	30	111	346	40	45	42	16	71	214
North Sanpete	730	10	10	88	66	178	30	232	594	67	49	104	21	158	399
North Sevier	267	6	5	37	70	54	15	37	213	27	26	31	10	25	119
North Weber	618	17	13	101	64	141	17	188	511	71	31	61	12	115	290
Ogden	901	10	10	88	118	199	37	251	693	68	67	113	16	167	431
Oquirrh	462	5	5	54	81	103	27	146	411	45	29	52	17	104	247
Palmyra	492	8	8	63	101	150	31	186	531	50	46	81	73	64	314
Panguitch	261	6	6	46	54	75	63	66	304	26	50	57	49	74	256
Parowan	489	8	7	46	96	69	32	66	309	35	47	41	18	58	199
Pioneer	776	10	6	46	50	77	41	71	285	36	22	45	14	56	173
St. George	682	15	8	79	123	106	49	125	482	64	94	57	45	77	337
Salt Lake	1078	13	13	130	154	203	49	335	871	97	84	127	35	264	607
San Juan	182	4	4	34	49	54	24	71	232	25	46	54	17	46	188
South Sanpete	480	7	6	39	9	89		149	286	29	2	51		76	158
Tintic	265	5	5	39	93	41	18	118	309	26	43	20	6	75	170
Tooele	398	10	7	62	75	75	12	114	338	43	49	40	10	54	196
Uintah	205	10	10	58	110	124	26	102	420	54	78	82	26	64	304
Utah	1100	15	15	115	105	206	29	327	782	99	59	150	23	190	521
Wasatch	383	9	8	70	117	117		175	479	44	63	79		147	333
Wayne	153	6	5	34	35	31	5	54	159	19	13	13	2	32	79
Weber	667	8	8	76	96	98		201	471	53	50	63		123	289
Bannock	242	8	5	64	79	60		55	258	50	47	43		41	181
Bear Lake	363	11	11	83	88	111	9	122	413	55	52	77	3	77	264
Blackfoot	514	12		84	125	90	25	88	412	65	89	70	18	52	294
Blaine	176	4	3	34	62	56		42	194	10	16	10		14	50
Boise	364	8		40	30	21	3	42	136	28	30	15	2	38	113
Cassia	171	6	6	44	56	23	25	55	203	38	57	14	10	36	155
Curlew	124	10	5	32	51	45		44	169	24	34	16		24	98
Franklin	420	11	11	94	104	75		147	420	65	68	35		109	277
Fremont	687	14	14	125	226	198	77	172	798	83	132	115	48	119	497
Idaho	203	11	8	58	83	38	15	34	228	37	50	13	6	17	123
Idaho Falls	530	11	11	91	152	90	30	121	484	73	95	67	21	80	336
Lost River	136	4	3	19	26	21		28	94	14	17	18		17	66
Malad	326	11	11	81	76	96		102	355	51	62	73		78	264

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting Officers and Class Leaders' Enrollment	Adv. Senior Enrollment	Senior Enrollment	Adv. Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders' Attendance	Adv. Senior Attendance	Senior Attendance	Adv. Junior Attendance	Junior Attendance	Total	
Montpelier	367	13	12	73	86	55	38	105	357	54	49	34	18	60	215
Oneida	354	11	7	55	74	49		95	273	41	56	35		77	209
Pocatello	524	10	9	81	102	115	59	147	504	64	63	56	41	85	309
Pertneuf	275	10	7	49	57	28		50	184	37	38	16		34	125
Rigby	520	13	10	72	88	74	18	70	322	43	67	49	13	52	224
Teton	290	8	6	28	56	49	22	26	181	18	24	21	12	14	89
Twin Falls	210	6	5	44	65	37		63	209	42	45	20		49	156
Yellowstone	370	10	7	56	80	61		94	291	48	59	33		57	197
Alberta	365	12	11	96	122	138	47	143	546	74	79	83	31	110	377
Juarez	127	5	3	32	78	22	11	70	213	26	45	16	11	60	158
Lethbridge	223	9	5	40	63	50	30	29	212	25	46	35	15	21	142
Los Angeles	526	17	17	151	175	283	11	213	833	123	151	215	9	169	667
Maricopa	402	8	8	72	131	117	29	156	505	57	81	79	22	116	355
Moapa	191	8	5	45	56	52	13	67	233	31	29	29	6	39	134
St. Joseph	428	15	11	96	125	126	41	141	529	66	85	83	28	90	352
San Luis	201	4	3	26	20	16		58	120	19	14	7		30	70
Snowflake	290	10	7	41	74	32	50	59	256	32	46	18	31	41	168
Star Valley	359	11	9	79	57	88	6	81	311	52	46	60	4	61	223
Taylor	325	6	6	75	91	115	41	76	398	56	68	76	28	46	275
Woodruff	435	9	9	78	159	120	16	23	396	55	113	76	10	77	331
Young	45	4	3	21	24	47	20	6	118	14	12	25	9	5	65
Calif. Miss.	1046			204	382	224	71	165	1046	163	243	148	58	104	716
N. W. States	292	21	20	78	184	46	24	28	360	60	153	41	23	17	294

Y. M. M. I. A. Efficiency Report, December, 1925

STAKES	Membership	Average Attendance	Recreation	Scout Work	"M" Men	Monthly Joint Programs	"Era"	Fund	Monthly State and Ward Officers' Mts.	Ward Officers' Meetings	Total
Bear River	8	6	7	10	9	10	9	8	10	9	86
Beaver	5	10	10	7	10	10	6	7	10	10	85
Benson	10	5	5	6	6	9	9	7	8	7	72
Box Elder	8	10	9	7	6	10	9	8	10	10	87
Cache	7	6	10	10	8	8	6	4	10	10	79
Carbon	4	6	4	2	3	4	2	1	4	4	35
Cottonwood	10	6	10	10	10	10	10	10	9	9	94
Deseret	10	6	7	8	5	10	10	10	9	9	84
Emery	7	7	7	7	7	8	8	4	4	4	63
Ensign	9	6	10	10	10	10	8	5	10	10	88
Garfield	10	10	10	4	6	10	10	5	10	10	85
Granite	8	10	10	10	10	10	7	4	10	10	89
Grant	6	7	8	8	7	7	6	4	8	8	69
Gunnison	10	5	7	3	6	10	9	6	9	6	72
Hyrum	5	10	10	10	10	10	10	8	9	10	92
Jordan	8	6	8	7	8	9	8	5	8	8	75
Juab	10	10	10	8	8	10	10	8	10	9	93
Kanab	10	10	10	10	7	10	7	5		10	79
Liberty	9	10	10	10	10	10	10	10	10	10	99
Logan	10	7	9	10	9	10	8	7	10	10	90
Millard	7	10	7	4	5	10	5	5	5	7	65
Mount Ogden	8	7	10	7	6	10	8	8	10	9	83
North Davis	8	6	10	10	8	10	10	8	10	10	91

STAKES	Membership	Average Attendance	Recreation	Scout Work	"M" Men	Monthly Joint Programs	"Era"	Fund	Monthly Stake and Ward Officers' Mtgs.	Ward Officers' Meetings	Total
North Sanpete..	8	10	8	10	6	10	8	5	9	8	82
North Sevier ..	8	6	10	9	9	10	5	3	7	7	74
North Weber ..	8	6	8	9	7	10	9	10	10	10	81
Ogden	8	6	10	10	10	10	8	7	10	8	87
Oquirrh	9	6	10	10	8	10	10	8	10	10	91
Palmyra	10	6	8	9	9	8	10	10	9	9	88
Panguitch	10	10	10	6	5	9	6	5	9	10	80
Parowan	6	6	6	4	5	6	3	6	3	6	51
Pioneer	4	6	4	4	4	6	4	4	6	5	47
St. George	7	10	7	7	8	10	7	6	10	9	81
Salt Lake	8	10	10	10	10	10	8	10	10	10	96
San Juan	10	10	10	10	5	10	10	10	8	10	93
South Davis	10	10	10	10	10	10	9	10	10	10	99
South Sanpete ..	6	6	10	10	10	10	10	6	7	8	83
Tintic	10	6	9	8	6	10	10	8	9	10	86
Tooele	8	6	6	4	5	10	7	8	3	5	62
Uintah	10	10	10	5	7	10	6	1	10	8	77
Utah	7	10	10	10	9	10	5	5	9	10	85
Wasatch	10	10	9	8	9	10	9	10	10	10	95
Wayne	10	5	10	2	—	10	3	3	10	4	57
Weber	7	6	10	6	9	10	5	6	9	10	78
Bannock	10	10	10	—	—	10	10	5	10	10	75
Bear Lake	10	6	10	5	5	10	9	10	9	6	80
Blackfoot	8	10	8	5	5	10	8	7	10	7	78
Blaine	10	3	5	5	3	10	7	5	10	8	66
Boise	3	10	5	4	4	6	4	3	2	5	46
Cassia	10	10	10	2	5	10	10	9	10	8	84
Curlew	10	6	7	3	3	7	10	10	10	5	71
Franklin	10	7	10	10	5	10	10	8	7	7	84
Fremont	10	6	9	10	9	10	9	8	10	10	91
Idaho	10	5	5	4	8	10	7	10	6	9	74
Idaho Falls	9	10	10	9	8	10	9	9	10	8	92
Lost River	7	10	5	5	5	7	6	2	5	5	57
Malad	10	10	6	6	5	7	7	10	5	5	71
Montpelier	10	6	6	4	5	8	7	6	5	6	63
Oneida	8	10	10	10	9	10	10	8	7	9	91
Pocatello	9	6	8	6	8	8	7	10	8	8	78
Portneuf	7	10	4	3	1	10	4	6	5	7	57
Rigby	6	10	9	7	8	9	9	8	10	8	84
Teton	6	4	3	—	2	4	8	8	5	5	45
Twin Falls	10	10	8	7	6	8	6	5	8	8	76
Yellowstone	8	10	10	3	7	10	10	9	10	9	86
Alberta	10	10	9	7	8	9	8	8	9	9	87
Juarez	10	10	10	10	10	10	10	9	10	10	99
Lethbridge	10	10	10	10	10	10	10	7	10	10	97
Los Angeles	10	10	10	8	9	10	9	7	10	10	93
Maricopa	10	10	10	9	9	10	10	9	10	10	97
Moapa	10	6	6	1	—	6	6	6	6	6	53
San Luis	6	6	7	7	3	10	7	2	10	8	66
St. Joseph	10	10	10	10	4	10	9	9	8	10	90
Snowflake	9	6	10	10	2	10	2	8	10	6	78
Star Valley	9	10	9	5	5	8	6	8	7	7	74
Taylor	10	10	10	9	8	10	10	10	9	10	97
Woodruff	9	10	8	9	8	10	7	9	6	8	84
Young	10	6	10	5	5	10	4	5	10	8	73
Calif. Mission..	10	10	10	—	10	10	8	10	10	10	88
N. W. States..	10	10	7	3	4	9	6	6	8	7	70

Sixteen stakes did not report. Let us all get in for January, by February 10.

Passing Events

A neutrality treaty was signed Dec. 17, 1925, between Turkey and Russia, pledging the two countries to neutrality, if either country is attacked. This announcement was made by the Turkish premier, Ismet Pasha, Dec. 22.

Aliens in Turkey are barred from making a living there, by an order of the minister of the interior, issued Jan. 11, 1926. The order reserves the occupations of physicians, lawyers, dentists, pharmacists, longshoremen, boat-swains, fishermen, peddlers, porters, shoe blacks and waiters, among others, for Turks alone.

Colonel William Mitchell was found guilty, Dec. 17, 1925, by a court martial, and sentenced "to be suspended from rank, command and duty, with forfeiture of pay and allowance, for five years." The colonel was pronounced guilty of insubordination in publicly criticizing the military air service. The trial has lasted since Oct. 28.

The United States will join in the preliminary arms parley to be held under the auspices of the League of Nations, if Congress accedes to the request of President Coolidge for an appropriation of \$50,000 to cover the expenses. That request was made in a special message, Jan. 4, 1926, in which the President explains the purpose and nature of the preliminary meeting.

Japanese troops occupied Mukden, the capitol of Manchuria, Dec. 17, ostensibly for the purpose of protecting nationals and foreign consultates there. It was reported that rival Chinese forces were heavily engaged at Hsin-Min-Fu, a short distance west of Mukden while subordinate Chinese officers of the various armies were in telephone communication across the battlefield, seeking a means to induce their commanders to reach a peaceful compromise.

Margherita, queen mother of Italy, died at the royal palace at Bordighera, Italy, Jan. 4, 1926, at the age of 74 years. Her son, King Victor Emmanuel, and other members of the royal family were at the bedside when the end came, having been hurriedly summoned when the sudden turn for the worse was first noted. She was the widow of King Humbert, who was assassinated at Monza, July 29, 1900. Margherita celebrated her seventy-fourth birthday anniversary on November 20, 1925.

Disarmament is now a live issue, as is evident from the fact that an invitation has been received by our government, as well as other governments, from the Council of the League of Nations, as published Dec. 17, 1925, to participate officially in the proceedings of a commission appointed for the purpose of studying the question of disarmament in all its bearings. The Council realizes that the hope of complete solution lies in its consideration "in its entirety and the cooperation of all nations."

Senator Swanson, Dem., of Virginia, brought the World-Court issue before the U. S. Senate, Dec. 17, 1925, in a resolution which provides for ratification with the reservations recommended by the two Republican presidents, Harding and Coolidge. A bitter fight is anticipated. A number of Republicans and almost all the Democrats are in favor of the resolution. Senators Borah, Johnson, and others hope to be able to kill it by arguing that the court is part of the League, although public sentiment now seems to be overwhelmingly in favor of a court of arbitration.

The new \$45,000 chapel of the Manavu Ward, Utah Stake, was opened Sunday, Dec. 20, 1925, with special programs, morning and evening. The morning program was given for the Sunday School children, while the evening session was largely attended by the adult members of the ward. The new meeting house is said to be one of the finest in the Church, and, in addition to the main chapel with its beautiful appointments, the structure contains a large recreation hall with stage and orchestra alcove, a banquet hall, Relief Society hall, class rooms, circle rooms and a modern kitchen.

The livestock coliseum at Ogden was dedicated, Jan. 5, 1926, by Governor Dern in the presence of a thousand citizens, including many leading cattlemen of the West. The governor spoke from a platform in the center of a huge structure, which has been erected at the cost of \$100,000, and on all sides of him were the most highly prized pure-bred cattle, sheep and hogs that could be gathered in Utah, Idaho, Montana, Colorado and Wyoming, with top herds in each breed from as far distant as Chicago on the east and California on the west.

Byron F. Tanner, son of Annie Pingree Karren, of Magrath, Alta, Canada, is the sixth member of the "Mormon" Church to be admitted to the Bar in Canada. He graduated at the University of Alberta, where he obtained his degree. He is a talented singer, having sung at many notable functions, also accompanied the Ogden Tabernacle Choir to San Francisco a few years ago when the Exhibition was on. It was largely through the encouragement and assistance of his mother that he took up the profession of law and went through the university. Mr Tanner is practicing in Cardston.—E. P. T.

Bitter cold weather from the Rocky Mountains to the Atlantic seaboard was reported from Chicago, Dec. 28, 1925. Thirty-five deaths in various parts were attributed to the icy blasts, while property to the value of millions was destroyed by fire. From Canada 24 to 26 degrees below zero was reported. Severe earthquakes were felt in Vera Cruz, Mexico. As a contrast it is noted that here in Utah the most delightful sunshine, with the thermometer at from 40 to 50 degrees above zero, was the rule for several weeks, until a beautiful blanket of snow fell, Jan. 15.

The theory of evolution is not contrary to the doctrine of creation, in the view of Sir Oliver Lodge. He regards the process of evolution as the mode of creation. "I would urge," he says, "that creation is a continuous process. We are faced, not with a succession, but an eternal now. All things last forever, if what I have been saying is true. But, while physical things last by cyclical change, spiritual things can advance through higher and higher stages toward perfection. That is the meaning of evolution. That is a real aim and purpose of the ultimate and infinite term God."

The Little Hotel, 167 Main St., Salt Lake City, was sold, Jan. 11, 1926, to Joseph B. Arnovitz and James L. White for \$180,000. The Little Hotel building is a five-story building with full basement. The structure was erected in 1907 as the home of the Salt Lake Herald by the Utah Realty company, owned by the late Senator Thomas Kearns, the late Senator W. A. Clark, the late David Keith and the late R. C. Kerens of St. Louis, who were also owners of the Herald. The ground floor and basement of the building were used by the Herald and the upper stories were divided into general offices.

The L. D. S. chapel in Atlanta, Ga., was dedicated Nov. 29, 1925, Elder George F. Richards officiating. The cost of the building including street improvements, new sidewalks, driveways, brick partition wall, seats and organ was \$44,005.51. The seating capacity, without extra seats, is 250. Col. Willard Young was the architect, L. H. Brimhall was the building superintendent. The outside wall is brick with an inside wall of hollow tile.

The chapel stands on a prominent corner of North Boulevard, one of the main thoroughfares of the city. Elder S. G. Carter and Elder L. W. Parr did all the exterior and interior painting.

William C. McDonald died suddenly Dec. 21, 1925, at a Salt Lake hospital, after an operation. As head salesman of the chocolate and cocoa department of the J. G. McDonald Candy Company, he was widely known in business circles. He was born in Salt Lake, Dec. 7, 1868. He is survived by his wife, Mrs. Annie Stromberg McDonald; three daughters, Mrs. Roy Schyler, Salt Lake; Mrs. Robert Lawson, Los Angeles, and Mrs. Jack Woolley, Seattle, and the following brothers and sisters, John McDonald, Mrs. George B. Margetts, Mrs. F. E. Margetts, J. G. McDonald and Mrs. Richard Chamberlin, all of Salt Lake, and George McDonald of San Bernadino, Cal.

Lyman R. Martineau, prominent in Utah religious, political and business circles, died Jan. 4 at his home in Salt Lake City, after a long illness. Mr. Martineau was born in Parowan April 21, 1859. In 1881 he married Alley Preston, who died in 1907 at Salt Lake, and the following children survive from that union; Mrs. Alley M. Crimson, Los Angeles; Mrs. Harriet A. Gowans, L. R. Martineau, Jr., and Mrs. Martha C. Snow, Salt Lake; Preston Martineau, Spokane, and Dr. Allen S. Martineau, New York. Surviving are his widow, Mrs. Emmeline Cannon Martineau, whom he married September 30, 1913, and four children by the surviving wife as follows: Jeanne, Emma, Vilate and Marion Martineau.

The Mosul dispute was decided in favor of Great Britain, by the Council of the League of Nations at Geneva, Dec. 16, 1925. In announcing the decision, Signor Scialoia urgently recommended that these two nations reach an amicable arrangement of the difficulty so as to solidify that peace which is essential to the aims of the League of Nations. Sir Austen Chamberlain said, "Great Britain desires to live on terms of peace and amity with Turkey and will gladly lend itself to conversations to determine whether it would be possible to improve relations between the two countries." The Turkish representative, who declined to attend the session, entered a protest and said, "Turkey absolutely refuses to abandon its sovereignty over Mosul 'until you give your assent that our rights in totality in Mosul remain intact.'"

Dr. John Newport Langley, Professor of Physiology at Cambridge University since 1903, died at his residence, in Cambridge, Mass., on Thursday, Nov. 5, 1925, at the age of 73 years. Dr. Langley was educated at Exeter Grammar School and St. John's College, going to Cambridge in 1871, where he decided to adopt a scientific career. He was editor for many years of the *Journal of Physiology*; the author of several scientific books; the recipient of many medals and honors from American and European institutions; and a member of various academies and learned societies of physiology. He was renowned as an investigator and experimentalist and made some important discoveries; he was known as one of the leading physiologists of the world.

Frank A. Munsey, famous publisher of magazines and newspapers, died Dec. 22, 1925, at Lenox Hill hospital, New York, after an operation for appendicitis, 71 years old, leaving an estate valued at several millions. Mr. Munsey's climb to success was very romantic. Leaving the farm to become a postoffice clerk and later a telegraph operator, the boy Munsey came in contact with newspaper publishers and from them received his ambition to become a publisher himself. Coming to New York with a suitcase full of manuscripts and \$40 in cash, he induced a publishing house to issue the *Golden Argosy*, a magazine for juvenile readers, of which Mr. Munsey became editor. Upon the failure of his publisher, Mr. Munsey received the good will of the magazine in lieu of unpaid wages, and with that as a stepping stone began his climb toward fortune and fame. The name of the

Golden Argosy Magazine was changed to the *Argosy All-Story Magazine*, and another magazine, *Munsey's Monthly*, was brought out.

A controversy concerning *Jesus of Nazareth* arose among the American Jews, when Rabbi Stephen S. Wise on Sunday, Dec. 20, 1925, said, in an address, that Jesus was not a myth, but a man and a great Jew. Protests from "orthodox" sources came in immediately, and Dr. Wise sent in his resignation as chairman of the campaign for funds for Palestine colonization. The protests called forth numerous counter protests. Dr. Straus, in an address at Temple Emanuel, New York, maintained that Rabbi Wise has a right to his opinion, and Samuel Untermyer came out in his support. Even many orthodox rabbis joined the Zionist leaders in urging the campaign committee not to accept the resignation of Dr. Wise. The controversy was settled, Jan. 3, 1926, when representatives of the Zionists of America and the executive committee of the "drive" for funds met at Pennsylvania hotel, New York, and almost unanimously decided not to accept Rabbi Wise's resignation. When the Rabbi appeared in the meeting, he was received with great enthusiasm. He said in part: "I cannot tell you of the pain I felt when my faith as a Jew was questioned. I have always at all times cried shame against every manner of Jewish disloyalty, and most of all against the deep dishonoring sin of apostasy."

Angus McKay died Jan. 13, 1926, at his home in Huntsville, 88 years of age. He was born in Kirtony, Scotland, June 3, 1838, the son of William and Grace Gunn McKay, and came to Utah in 1863, and to Ogden in 1864. The following year he purchased some land in Huntsville and had since been a leading figure in that community. For nineteen years he was a member of the Huntsville school board, serving as its chairman. He was organizer of the Ogden Valley Creamery, road supervisor, and justice of the peace, and a member of the second Utah Legislature, where he acted as chairman of the committee on roads and bridges, and a member of the committees on fish and game, public lands and appropriations. At the call of President Brigham Young, Mr. McKay did missionary work in Arizona in 1873. In 1882 he went on a mission to the Southern states, and, without returning home, went to Scotland, where he filled another mission.

In 1866 Mr. McKay married Wilhelmina McKay. Ten children were born to them, of whom the following are now living: Mrs. E. A. Barnes, Mrs. John McFarland, A. W. McKay, Mrs. E. F. Emley, Mrs. J. Christensen of Ogden, and Donald D. McKay, James Gunn McKay and Ernest R. McKay, all of Huntsville. Thirty-one grandchildren and seventeen great-grandchildren also survive.

The International Grain and Hay Show of the International Exposition in Chicago, recently held, was represented by an educational exhibit in the name of the Agricultural College of Utah, by about fifty seed entries which competed for prizes. George Stewart, Agronomist of the Utah Agricultural College and Experiment Station, was in charge of the exhibit, and has just completed his official report of what was accomplished in Chicago. Utah's recent development in Grimm alfalfa-seed growing, and the reliability of Utah's certification methods were emphasized. A giant alfalfa plant with a top growth eight feet eleven inches long, enclosed in a glass case, was conspicuous to nearly all passersby. By means of pictures and charts attention was brought to the new alfalfa-seed experimental farm in the Uintah Basin, to the need of some control on our public domain, and to the methods by which alfalfa seed is grown, harvested, cleaned and marketed. While the education exhibit featured alfalfa seed production, and emphasized the high quality of seed grown in Utah, some corn was on display and caused considerable favorable comment, and several hundred copies of circulars furnished by the Salt Lake Chamber of Commerce and by the Utah Agricultural College Experiment Station were distributed. At the alfalfa seed exhibition, opened to the world, there was a total of 135 entries, 34 of which were from Utah, and Utah claimed a total of fifteen prizes, as follows:

<i>Prize</i>	<i>Owner</i>	<i>Address</i>
1st	Wade Krebs	Myton, Utah
2d	George Walters	Salt Lake City, Utah
3d	Wall & Alexander	Jensen, Utah
4th	George Roberts	Cedarview, Utah
5th	A. A. Hinckley	Hinckley, Utah
6th	H. L. Lower	Aberdeen, Idaho
7th	S. H. Bober	Newell, South Dakota
8th	J. C. Butcher	Vernal, Utah
9th	O. E. Rasmussen	Roosevelt, Utah
10th	George Croft	Deseret, Utah
11th	P. Alkire	Ioka, Utah
12th	F. A. Gross & ----- Garcia	Fort Duchesne, Utah
13th	Nels Nielsen	Cedarview, Utah
14th	R. E. Robinson, Jr.	Oasis, Utah
15th	Bigelow Brothers	LaPoint, Utah
Reserve	L. E. Potter	Myton, Utah

“M” Men’s Annual Banquet, Granite Stake

The annual banquet of the M Men of Granite stake was held on the evening of the 13th of January in the Granite high school building. For several years past, the Granite M Men have held these functions, and it is safe to say that the one held this year surpassed them all, both in interest and attendance. There were two hundred plates in the banquet hall; tables beautifully decorated, and a feast fit for kings, prepared and served under direction of Miss Lindquist, president of the Young Ladies’ Mutual Improvement Associations of the stake, with a corps of young lady waitresses. The company gathered at the assembly hall of the high school, where they sang songs and were introduced to President Frank Y. Taylor and other officers of the stake. Speeches of welcome were made by William Featherstone, retiring president, and by Stayner Frederickson, reporter. After a pleasant half hour, the congregation adjourned to the banquet hall. Here they were seated in groups from the nine wards. The presidents were introduced to the assembly. A program of songs, music and humorous speeches, intermixed with stunts and yells, entertained the feasters. The male chorus of Highland Park sang: there were piano duets, male quartettes and a piano solo by members of Sugar House: male quartette by Nibley Park; musicale by Emerson; and jokes galore by all. Stake Superintendent Defoe Wolf awarded the trophies to the wards, which during the past year, were earned in debates, songs, basketball, etc. Speeches followed by different stake supervisors and central committeemen. Parley’s ward was given a big box of candy for 100% of its members in attendance. President Frank Y. Taylor, Elder H. C. Iverson of the General Board, and Oscar A. Kirkham, Executive Director Y. M. M. I. A., delivered short and telling addresses. Stayner Frederickson acted as master of ceremonies; Shelby McGhie as toastmaster, and Lisle Smith as song master. It was a red-letter event of the nine splendid associations of M Men of the Granite stake, and a delight to everyone who attended.

The Old Friends

The old friends are the best friends,
And down through the toil and care
Of life’s great highway, they glitter,—
You’ll always find them there;
Eager and willing to pay the price
That only a friend can pay.
God watch and keep our old friends,
And bless them in their day.

Helena, Montana.

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His Greatest Gift

The rose of dawn in eastern blue,
The soaring bird, its note so true,
The glorious sun with warming light,
And Time with ever onward flight,
Are gifts, the measure none can know.
They're sent by him who gifts bestow—
But these are not his greatest gifts.

The ocean deep and mountain high,
The gentle breeze and clear blue sky,
The clouds that float and give us rain,
The season's wealth that comes again,
The moonbeams through the widening rifts
Are all from him—most precious gifts—
But these are not his greatest gifts.

Dear Mother Earth who deals with care
To all her children—rich and rare—
The dainty rose, the silken corn,
The blossoms sweet the trees adorn,
The staunch old oak, the velvet grass,
Are gifts that stay, and come and pass—
But these are not his greatest gifts.

The life that taught the better way,
The light that gave the perfect day,
Oh Death! that ransomed the first sin,
Oh Life again! with love therein—
Are gifts divine through God's own Son—
He is of all—His greatest gift.

CARRIE TANNER.

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(Contributions for this department solicited)

Mother: "I object to those one-piece bathing suits."

Daughter: "O Mother, we got to wear something."

* * *

"What did Otto say when he found the sausage?"

"Aha! The missing link!"

* * *

"May I borrow your screwdriver?"

"Sorry, I'd rather lend you my cat."

"Why?"

"The cat will come home alone."—Ex.

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He tried to beat a R. R. train.—*Ex.*

* * *

A Button Hole.—A country grave-digger once buried a man by the name of Button. He sent the widow the following bill: "To making one Button hole, Ten Dollars.—*D. C. R.*

* * *

A young lady in Idaho reports that she has lost four pounds dodging grasshoppers. They are so thick and jump so far, she continues, that the people of the town gather the hops and make their own home brew.—*J.*

* * *

"What makes you keep on asking me if the razor hurts?" asked the man who was being shaved. "I've said 'yes' three times and it hasn't made any difference."

"No," answered the barber, "I was merely trying my razors out to see which of them wants honing."—*Ex.*

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Static and jazz band are twin brothers.—D. C. R.

* * *

A man said he was the draft clerk: he took care of the ventilation in the bank.

* * *

The height of Scotch thrift.—Taking to the show a girl who believes "it's the woman who pays."—*Glen Perrins.*

* * *

Molly: "How did Reggie get hurt?"

Mann: "A man beside him in the train hit him for turning the page of his newspaper too quickly."—*Exchange.*

* * *

"You never have any more street fights in Crimson Gulch?"

"No," answered Cactus Joe. "The last one made us feel kind o' foolish. The sidewalk crowd mistook it for a motion picture rehearsal and began to applaud."—*Exchange.*

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He: "This is where I get the Colgate."

She: "I Woodbury that joke, if I were you."

* * *

Grandma's attentions to little spoiled Naomi were suddenly spurned.

"I don't like Grandma, any more."

"All right, I'll go play with the baby. He loves Grandma."

"Yes, but, Grandma, he's so little he don't know any better."—Irvin

L. Warnock.

* * *

An old negro went to the office of the commissioner of registration in a Missouri town and applied for registration papers.

"What is your name?" asked the official.

"George Washington," was the reply.

"Well, George, are you the man who cut down the cherry tree?"

"No, suh, I ain't de man. I ain't done no work for nigh onto a year."

THERE IS NO TOP

No man or woman ever reaches his limits of progress, though many stagnate for want of effort. Are you in a rut? Are you standing by while the world moves forward. Wake yourself. Get into day school or evening school and do some regular study. Make ready for opportunity.

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